[illegible]ECTIONS,

Out of several Grave

Protestant Historians,

Concerning the

CHANGES

OF

RELIGION,

AND

The strange Confusions following:

In the Reigns of

KING { HENRY the Eighth.
EDWARD the Sixth.

QUEEN { MARY
and
ELIZABETH.

With an Addition of several Remarkable [illegible] taken out of Sir *Will. Dugdale's* [illegible] *Warwickshire*, relating to the Abbies and their Institution.

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UMI

THE PREFACE.

HAving perused several of our Histories of England; *and standing amazed to find in them, That the Alteration of Religion here hath been totally carried on by worldly Interest, I thought it would not be ungrateful to the Reader, to have those various Passages, concerning the Changes of Religion, collected together out of those Histories; for the informing him exactly, how those Changes have been made: And withal of the Beginning, and Progress of Presbytery in this Nation; and the Ground of Multiplying other Sects, which hath been the cause of all our late Confusions.*

I have laboured to connect these Passages together, in as good an order, as I

think, could be expected in matters, [illegible] led out of such large volumns.

Much more might have been Collected, concerning these matters, out of diverse other Histories: But I think, the chief matters are here sufficiently handled; which may satisfie the curiosity of any indifferent Reader.

To add more Authority to what shall be here taken out of Dr. Heylyns *History of* Reformation, *(from whence the chiefest matters of these Collections are gathered) I will here Insert a Passage out of the Preface of it; by which it will appear, what diligence he hath used in composing this History. The words of the Preface are these.*

In

In this following Hiſtory you will find more to ſatisfie your curioſity, and inform your judgment, then can be poſſibly drawn up in this general view. As for my performance in this work, In the firſt place I am to tell you, that towards the raiſing of this Fabrick I have not borrowed my materials, only out of vulgar Authors but ſearched into the Records of the Convocation; conſulted all ſuch Acts of Parliament, as concerned my purpoſe; adviſed with many Forein Writers, of great name and credit, exemplified ſome Records, and Charters of no common quality (many rare pieces in the *Cottonian* Library) and not a few Debates and Orders of the Council-Table: which I have laid together in as good a form, and beautified it, with a trimming as agreeable, as my hands could give it. *Thus Dr.* Heylyn.

A Preamble to the following Collections, concerning the great Kindneſs, and good Correſpondence between King Henry *the Eighth, and ſome Popes.*

FIrſt King *Henry* the Eighth, for writing a Book againſt *Luther*, received a Bull from the Pope, whereby he had the Title given him to be *Defender of the Faith* for him and his Succeſſors for ever.

The Relation concerning which Book and the Reception of it by the Pope, is thus ſet down in the Hiſtory of the Lord *Herbert* of *Cherbury*, pag. 104.

OUr King (being at leiſure now from Wars, and delighting much in learning) thought he could not give better proof, either of his Zeal or Education, then to write againſt *Luther*. To this alſo he was exaſperated, That *Luther* had oftentimes ſpoken contemptuouſly of the learned *Thomas* of *Aquin*, who yet was in ſo much requeſt with the King, that he was therefore called *Thomiſticus*. Here-

Hereupon the King compiles a Book; wherein he fervently oppoſed *Luther*, in the point of *Indulgences*, *Number of Sacraments*, the *Papal Authority*, and other particulars, to be ſeen in that his work, Entitled (*de Septem Sacramentis, &c.*) a principal Copy whereof, richly bound, being ſent to *Leo*, I remember my ſelf to have ſeen in the *Vatican Library*. The manner of the delivery whereof (as I find it in our Records) was thus.

Doctor *John Clark*, Dean of *Windſor* our Kings Embaſſador, appearing in full *Conſiſtory*; the Pope (knowing the glorious Preſent he brought) firſt gave him his cheek to kiſs, and then, (receiving the Book) promiſed to do ſo much, for the Approbation thereof, as ever was done for St. *Auguſtine*, or St. *Hierome's* Works: Aſſuring him withal, that the next Conſiſtory, he would beſtow a publick Title on our King: which having been heretofore privately debated among the Cardinals; thoſe of *Protector*, *Defenſor Romanæ Eccleſiæ*, or *Sedis Apoſtolicæ*, or *Rex Apoſtolicus*, or *Orthodoxus* produced, they at laſt agreed on, *Defenſor Fidei*: a Tranſcript of which Bull (out of an Original, *ſub plumbo*, in our Records) I have here inſerted.

'*Leo*, Biſhop, Servant of the Servants of 'God, to his moſt dear Son, *Henry* King of '*England*, *Defender of the Faith*, All health 'and happineſs. God having called Us (al-'though infinitely unworthy of it) to the Go-

'vernment of the whole Church [illegible] Our thoughts, to promote the Catholick Faith, '(without which none can be saved) and labour 'by all means, (as belongs to Our duty) to make 'use of, and promote all such helps, as have 'been wisely ordained, for the preserving the 'integrity of Christian Faith; amongst all; 'but most especially amongst Princes, and to 'suppress the endeavours of those who labour 'to corrupt it by lies, and false Doctrines. And, 'as other Bishops of *Rome*, our Predecessors, 'have been accustomed to confer special favours 'upon Catholick Princes, according to the 'exigency of Times, and Affairs: Especially, 'upon such, as have not only remained unmov-'able in their Obedience to the Holy *Roman* 'Catholick Church, with an entire Faith, and 'fervent Devotion, in the tempestuous times 'and raging perfidious fury of Schismaticks, 'and Hereticks; But likewise, as legitimate 'Children, and stout Champions of the same 'Church, have opposed themselves, both *tem-'porally* and *spiritually*, against the mad fury 'of such Schismaticks and Hereticks, as have 'opposed it: So we also desire to extol your 'Majesty with condign, and immortal Praises, 'for your excellent, and immortal works and 'actions, in favour of Us, and this Holy See; '(where, by Gods permission, we are establish-'ed) and to grant you those things which may 'enable, and engage you to have a care, to

'pre-

'preserve our Lords Flock, from Wolves, and 'to cut off, with the material Sword, *rotten* '*members* that seek to infect the mystical Body 'of Christ; confirming in the solidity of Faith, 'the Hearts of such as waver, or are in danger 'of falling,

'When, our beloved Son, *John Clark*, (your 'Majesties Orator, or Embassador) deliver'd un- 'to Us, in Our Consistory, before Our Venerable 'Brethren, Cardinals of the Holy *Roman* 'Church, and many other Prelates of the *Ro-* '*man* Court, a Book which your Majesty hath 'composed, (out of your great Charity and 'Zeal of Catholick Faith, enflamed with a fer- 'vour of Devotion towards Us, and this Holy 'See) as a Noble and proper Antidote, against 'the errors of divers Hereticks, (often condem- 'ned by this Holy See, and lately raised up a- 'gain by *Martin Luther*) he then, likewise fur- 'ther declared unto Us, your Majesties desire, that 'this Book might be approved by Our Autho- 'rity, and withal, in a copious Oration, manifest- 'ed unto Us, that as your Majesty hath confuted 'the notorious Errors of the same *Martin Luther*, 'from true, and convincing Reasons, and unan- 'swerable Authorities of the holy Scriptures, and 'Fathers, so that you will be ready (with all the 'Forces and Arms of your Kingdom) to punish 'and prosecute all such, as shall presume to fol- 'low, or defend any of the said Opinions.

'Whereupon we have with all care and dili-

gence

'genece peruſed the ſame Book; and finding it
'to contain admirable Doctrine, and full of the
'Spirit of God, do give God infinite thanks
'(from whom proceeds *every good and perfect*
'*Gift*) for having thus inſpir'd your mind, and
'enabled you by his Grace, to compoſe this
'Work for the defence of his holy Faith againſt
'this raiſer up of old condemned Errors, and to
'the inviting of other Kings and Chriſtian Prin-
'ces, to follow your example in protecting Or-
'thodox Faith, and Evangelical Truth, now
'expos'd to great danger, and many oppoſiti-
'ons.

'We, upon this, likewiſe judging it juſt and
'reaſonable to confer all Honour and Praiſes up-
'on ſuch as have employ'd their pious Labours,
'in the defence of the ſaid Chriſtian Faith; do
'not only extol and magnifie, approve and
'confirm by Our Authority, what your Majeſty
'hath (with ſo much ſolid Learning and Elo-
'quence) written againſt the ſame *Martin Lu-*
'*ther*; but do likewiſe confer upon your Maje-
'ſty, ſuch a Title of Honour, that by it, all the
'Faithful may underſtand, both now, and for
'all future times, how grateful and acceptable,
'this your Majeſties Gift hath been unto Us; eſ-
'pecially offered at this time. We, (who are
'the true Succeſſor of St *Peter*, whom Chriſt,
'aſcending up to Heaven left as his Vicar upon
'Earth, committing to him the care of his
'Flock:) We, (I ſay) ſitting in this holy See,
'having

'having with mature Deliberation, conſidered of
'this buſineſs with Our Brethren, do with their
'unanimous Counſel, and conſent, grant unto
'your Majeſty the Title of *Defender of the*
'*Faith*; which We do, by theſe preſents, con-
'firm unto you; commanding all the Faithful
'to give your Majeſty this Title; and when
'they write unto you, after the word *King* to
'annex this other, of *Defender of the Faith.*

'And aſſuredly, if the excellency and dignity
'of this Title, and your ſingular merits, be well
'weigh'd and conſidered, We could not have
'thought of any *name* more Noble nor better a-
'greeable to your Majeſty then this: which as
'often as you hear and read, you will have oc-
'caſion to reflect upon your own Virtue and Me-
'rit, not becoming more proud thereby, but
'(according to your wonted Prudence) rather
'more humble, and more eſtabliſh'd in the
'Faith of Chriſt, and reſpect towards this holy
'See, rejoycing in our Lord, the Giver of all
'Good things, and leaving unto your Poſterity
'this perpetual, and immortal monument of
'your Glory; ſhewing them the way, that if
'they deſire to poſſeſs this Title, they labour to
'do works of this kind, and to imitate your Ma-
'jeſties example: who having deſerv'd ſo much
'from Us, and this See, We give you Our Bene-
'diction, and alſo to your Wife and Children,
'and all that ſhall be born of them: In the
'name of him, from whom We have receiv'd

'this

'this Power: Beſeeching the Almighty (who
'ſaid, *By me Kings reign, and Princes command,*
'and in whoſe Hands *the Hearts of all Kings are*)
'that he will confirm you in this holy Reſoluti-
'and encreaſe your Devotion, and make your
'Actions (for the preſervation of Faith) ſo illu-
'ſtrious throughout the whole World: That
'no Man may have occaſion to judge, that this
'Title is confer'd upon you in vain. And laſt-
'ly, Our Prayer is, That your Majeſty having
'happily paſs'd the courſe of this preſent life,
'may be made partaker of Eternal Glory.

Dated at Rome *at St.* Peters, *&c.*

Thus far my Lord *Herberts* Hiſtory.

I will now relate ſome other favours ſhew'd to him by Popes.

HE receiv'd from Pope *Clement*, a Roſe of Gold for a Preſent. The reception of it is thus related by Sir *Rich. Baker*, page 391.

Doctor *Thomas Hannibal*, Maſter of the Rolls, was receiv'd into *London* by Earls, Biſhops, and diverſe Lords, and Gentlemen, as Embaſſador from Pope *Clement*: who brought with him a *Roſe of Gold*, for a Preſent to the King: and on the day of the Nativity of our Lady, after a Solemn Maſs, ſung by the Cardinal of *York*, the ſaid Preſent was delivered to the

the King; which was a Tree, forged of fine Gold, with Branches, Leaves, and Flowers, reſembling *Roſes*. Thus far Sir *Rich. Baker*.

ANother *Preſent* was ſent him by Pope *Julius*: whereof there is this Relation in the ſame Hiſtory, page 376.

Pope *Julius* the ſecond, ſent to King *Henry* a *Cap* of *Maintenance*, and a *Sword*; and being angry with the King of *France*, tranſerred, by Authority of the *Lateran* Council, the Title of *Chriſtianiſſimo* from him upon King *Henry*: which with great ſolemnity was publiſhed the *Sunday* following, at the Cathedral Church of St. *Paul*. Thus far Sir *Rich. Baker*.

CHAP.

CHAP. I.

The First Ground of the change of Religion in England *was the buſineſs of the Kings Divorce from Queen* Catherine; *which when it came to be publickly examined, the Queen made this following Speech.*

THe Queen (according to the Form) being called upon, to come into the Court, made no Anſwer, but roſe out of her Chair, and came to the King, kneeling down at his Feet: to whom ſhe ſaid,

Thus related by *Howes* upon *Stow*, pag. 543.

The Queens Speech.

SIR,

'IN what have I offended you? or what occaſion of diſpleaſure have I given you, intending thus to put me from you? I take God 'to be my Judge, I have been to you a true 'and humble Wife, ever conformable to your 'Will, and Pleaſure; never contradicting, or 'gain-ſaying you in any thing: being always 'contented with all things, wherein you had

'any

'any delight, or took any pleaſure, without
'grudge, or countenance of diſcontent, or dif-
'pleaſure. I lov'd for your ſake, all them whom
'you lov'd, whether I had cauſe, or no, whe-
'ther they were my Friends or my Enemies. I
'have been your Wife theſe twenty years or
'more, and you had by me divers Children;
'and when you had me at firſt, I take God to be
'my Judg, that I was a Maid: and whether it
'be true, or no, I put it to your own Conſcience.
'If there be any juſt cauſe that you can alledge
'againſt me, either of diſhoneſty, or matter
'lawful to put me from you, I am content to
'depart, to my ſhame and confuſion: and if
'there be none, then I pray you to let me have
'Juſtice at your Hands. The King, your Fa-
'ther, was, in his time, of ſuch an excellent Wit,
'that he was accounted amongſt all men, for
'Wiſdom, to be *a ſecond Salomon*: and the King
'of *Spain* my Father *Ferdinand*, was accounted
'one of the wiſeſt Princes, that had reign'd in
'*Spain*, for many years. It is not, therefore, to
'be doubted, but that they had gathered as wiſe
'Counſellors unto them, of every Realm, as to
'their Wiſdoms they thought meet: and I con-
'ceive, that there were in thoſe days, as wiſe and
'well-learned men, in both the Realms, as be
'now at this day: who thought the Marriage be-
'tween you, and me, good and lawful. Therefore
'it is a wonder to me, what *new inventions* are
'now *invented* againſt me. And now to put me

'to

'to ſtand to the *Order*, and *Judgment* of this 'Court, ſeems very unreaſonable. For you 'may condemn me for want of being able to an-'ſwer for my ſelf; as having no Counſel, but 'ſuch as you aſſigned me; who cannot be indif-'ferent on my part, ſince they are your own Sub-'jects, and ſuch as you have taken, and choſen 'out of your own Council; whereunto they are 'privy, and dare not diſcloſe your *Will*, and *In-'tent*. Therefore I humbly pray you, to ſpare me, 'until I may know, what Counſel, my Friends 'in *Spain* will adviſe me to take: And if you 'will not, then your Pleaſure be fulfilled. And, with that, ſhe roſe up, and departed, never more appearing in any Court.

The King, perceiving that ſhe was gone, ſaid; [*Stow*, *p.*543.]

I Will now in her Abſence declare this unto you all, That She has been unto me as True and Obedient a Wife, as I would wiſh, or deſire. She has all the virtuous qualities, that ought to be in a Woman of her Dignity, or in any other of Mean Condition. She is alſo, ſurely, a Noble Woman born: Her Condition will well declare it.

After

[Stow, p. 543.] *After this, the King ſent the Two Cardinals,* Campeius, *and* Wolſey, *to ſpeak with her.*

WHen the Queen was told, that the *Cardinals* were come to ſpeak with Her, She roſe up, and, with a Skein of white Thred about her neck, came into her *Chamber* of *Preſence.* The *Cardinals* ſaid, they were ſent by the King to underſtand her mind, concerning the buſineſs between Him and Her. *My Lords,* (ſaith the Queen) *I cannot anſwer you ſo ſuddenly; for I was ſet, among my Maids, at work, little thinking of any ſuch matter; wherein there needs a longer deliberation, and a better head, then mine, to make Anſwer. For I have need of Counſel in this caſe, which concerns me ſo near: and for any Counſel, or Friends, that I can find in* England, *they are not for my Profit. For it is not likely, that any Engliſh man will Counſel me, or be a Friend to me againſt the King's Pleaſure, ſince they are his Subjects: And for my Counſel, in which I may truſt, they are in* Spain.

The Cardinals returning to the King, gave him an account of what She ſaid. Thus the caſe went forward, from Court to Court, till it came to Judgment.

The King's Counſel at the Bar called for

Judgment: unto whom *Cardinal Campeius* ſaid thus. *I will not give Judgment, till I have made relation to the Pope of all our proceedings; whoſe Counſel, and Command, I will obſerve. The matter is too high for us, to give an haſty Judgment, conſidering the Highneſs of the Perſons, and doubtfulneſs of the Caſe; and alſo whoſe Commiſſioners we be; under whoſe Authority we ſit. It were therefore reaſon, that we ſhould make our Chief Head a Counſel in the ſame, before we proceed to a definitive ſentence. I come not to pleaſe, for Favour, Need, or Dread, of any Perſon alive, be he King, or otherwiſe. I have no ſuch reſpect to the Perſon, that I will offend my Conſcience. I will not for the Favour, or Disfavour, of any High Eſtate, do that thing, which ſhall be againſt the Will of God.* I am an old man, (both weak and ſickly) that look daily for death. I will not wade any further in this matter, until I have the Opinion, and Aſſent of the Pope. Wherefore I will adjourn the Court for this time, according to the Order of the Court of *Rome:* from whence ſuch Juriſdiction is deriv'd. Upon this the Court was diſſolv'd, and no more done.

Then ſtep'd forth the Duke of *Suffolk* from the King, and uttered with an haughty Countenance, theſe words, *It was* never merry in *ENGLAND*, ſince we had any Cardinals amongſt us. *Thus far* Stow.

[*Stow, p.* 544.]

Upon

Upon this there was a Debate held in Council, Whether it were convenient for the King to Aſſume to himſelf the Supremacy *in* Eccleſiaſtical Affairs? *In oppoſition to which there was this* Speech *made; related in my Lord* Herbert's *Hiſtory*, pag. 362.

SIR,

YOur Highneſs is come to a point, which needs a ſtrong, and firm Reſolution; it being, not only the moſt important in its ſelf, that can be preſented; but likewiſe of that conſequence, that it will comprehend your Kingdom, and Poſterity. It is, whether in this buſineſs of your *Divorce*, and *Second Marriage*, as well as in all other Eccleſiaſtical Affairs, in your Dominions, you would make uſe of your own, or the Popes Authority. 'For my own 'part, as an *Engliſhman*, and your Highnes's 'Subject, I muſt wiſh all Power in your High-'neſs. But when I conſider the Ancient pra-'ctice of this Kingdom, I cannot but think 'any Innovation dangerous. For, if in every 'Temporal Eſtate, it be neceſſary to come to 'ſome Supream Authority, whence all inferior 'Magiſtracy ſhould be derived; it ſeems much 'more neceſſary in Religion; both, as the Body 'thereof ſeems more ſuſceptible of a Head, than 'any elſe; and, as that Head again, muſt direct 'ſo many others; We ſhould therefore, above

'all things, labour to keep an unity in the parts
'thereof; as being the Sacred bond, which
'knits and holds together, not its own alone,
'but all other Government. But how much,
'Sir, ſhould we recede from the Dignity there-
'of, if we (at once) retrenched this its chief and
'moſt eminent part? And, who ever liked that
'Body long, whoſe Head was taken away?
'Certainly, Sir, an Authority received for ma-
'ny Ages, ought not raſhly to be rejected. For,
'is not the Pope, *Communis Pater*, in the
'Chriſtian World, and *Arbiter* of their Dif-
'ferences? Does not he Support the Majeſty
'of Religion, and vindicate it from neglect?
'Does not the holding his Authority from God,
'keep Men in awe, not of *Temporal* alone, but
'*Eternal* puniſhments; and therein extend his
'Power beyond death it ſelf? And will it be
'ſecure, to lay aſide thoſe potent means of re-
'ducing People to their Duty, and truſt only to
'the *Sword* of Juſtice, and *Secular* Arms? Be-
'ſides, who ſhall mitigate the rigor of Laws in
'thoſe Caſes, which may admit exception, if
'the Pope be taken away? Who ſhall preſume
'to give Orders, or Adminiſter the Sacraments
'of the Church? Who ſhall be Depoſitory of
'the Oaths and Leagues of Princes? Or, Ful-
'minate againſt the perjur'd Infractors of them?
'For my part (as Affairs now ſtand) I find not,
'how, either a general Peace amongſt Princes,
'or any equal moderation in Humane Affairs,

'can

'can be well conſerved without him. For, as 'his Court is a kind of Chancery, to all other 'Courts of Juſtice in the Chriſtian World; ſo 'if you take it away, you ſubvert that Equity, 'and Conſcience, which ſhould be the Rule, 'and Interpreter of all Laws and Conſtitutions 'whatſoever. I will conclude, that, I wiſh 'your Highneſs (as my King and Sovereign), 'all true Greatneſs and Happineſs; but think 'it not fit (in this Caſe) that your Subjects ſhould 'either examine by what right Eccleſiaſtical 'Government is Innovated; or enquire how 'far they are bound thereby; ſince, beſide that 'it might cauſe Diviſion, and hazzard the 'Overthrow, both of the one and the other 'Authority; it would give that Offence and 'Scandal abroad, that Forein Princes would 'both reprove and diſallow all our Proceedings 'in this kind, and upon occaſion, be diſpoſed 'eaſily to joyn againſt us.

Thus my Lord Herbert *relates this excellent Speech.*

But notwithſtanding this Speech, or whatſoever could be ſaid againſt it, the *Popes Supremacy* was excluded, and the King Married *Anne Boleign*: which is thus ſet down by *Stow*, continued by *Hows*, *Pag.* 554.

KIng *Henry* upon occaſion of theſe delays made by the Pope, in his Controverſie

of *Divorce*, and through Diſpleaſure of ſuch Reports as he heard had been made of him to the Court of *Rome*; and Thirdly, moved by ſome Counſellors to follow the example of the *Germans*, cauſed a *Proclamation* to be made in the Two and twentieth year of his Reign, forbidding all his Subjects to purchaſe any manner of thing from the *Court* of *Rome*: And obtaining a *Divorce* from Queen *Catherine*, his Wife, by an Act of Parliament, he privately Married *Anne Boleign*: And upon that, by another Act of Parliament, the *Pope* with all his Authority, was clean baniſhed his Realm, and Order taken that he ſhould no more be called *Pope*, but *Biſhop* of *Rome*; and the King to be taken and reputed as *Supream Head of the Church of England*, having full Authority to Reform all Errors, Hereſies, and Abuſes in the ſame. It was further Enacted by another Act of Parliament, That no Perſon ſhould Appeal for any Cauſe out of this Realm to the Court of *Rome*; but from the Commiſſary, to the Biſhop; from the Biſhop, to the Archbiſhop; from the Archbiſhop to the King; and all Cauſes of the King to be tryed in the *Upper-Houſe* of *Parliament*. Moreover, the *Firſt-Fruits* and *Tenths* of all Eccleſiaſtical *Dignities* and *Promotions* were granted to the King.

Thus far Stow.

This

This Deſerting of the Pope is thus related by Dr. *Heylyn*, in the Preface of his Hiſtory of Reformation.

Nothing but Paſſion and Intereſt carried on this buſineſs.

KIng *Henry* the Eighth being violently hurried with the Tranſport of ſome private Affections; And finding, that the Pope appeared the greateſt Obſtacle to his deſires, he extinguiſhed his Authority in the Realm of *England*.

This opened the firſt way to the Reformation; and gave encouragement to thoſe who inclined unto it: To which the King afforded no ſmall countenance out of Politick Ends. But for his own part, he adhered to his Old Religion; ſeverely Perſecuting thoſe that Diſſented from it. And died (though Excommunicated) in that Faith and Doctrine which he had ſucked in (as it were) with his Mothers milk: And of which he ſhewed himſelf ſo ſtout a Champion againſt *Luther*.

Thus Dr. *Heylyn* concerning the beginning of this prodigious Change of Religion.

The firſt Oppoſition againſt this ſudden Change, was a Sermon of one Friar *Peto*, in oppoſition to the King's ſecond Marriage.

Thus related by *Howes* upon *Stow*, *Pag.* 562.

THE First, that openly resisted, or reprehended the King, touching his Marriage with *Anne Boleign*, was one *Friar Peto*, a simple Man, yet very Devout, of the *Order* of the *Observants*. This Man, Preaching at *Greenwich*, upon the Two and twentieth Chapter of the third Book of *the Kings*, to wit, the last part of the story of *Achab*, saying, *Even where the Dogs licked the Blood of* Nabaoth, *even there shall Dogs lick thy Blood also, O King.* And therewithal spake of the *Lying Prophets*, which abused the King *&c. I am* (saith he) *that* Micheas *whom you will hate, because I must tell you truly that this Marriage is unlawful: And I know that I shall eat the Bread of Affliction, and drink the Water of Sorrow; yet because our Lord hath put it into my mouth, I must speak it.*

And when he had strongly enveighed against the King's *second Marriage*, to diswade him from it: he also said, *There are many other Preachers, yea too many, which Preach, and Perswade you otherwise; feeding your folly and frail Affections, upon hope of their own worldly Promotion; and by that means betray your Soul, your Honour, and Posterity, to obtain Fat Benefices, to become Rich Abbots, and get Episcopal*

Epiſcopal Juriſdiction, and other Eccleſiaſtical Dignities. Theſe (*I ſay*) *are the Four hundred Prophets, who, in the ſpirit of Lying, ſeek to deceive you. But take good heed leſt you being ſeduced, find* Achab's *puniſhment; which was to have his Blood licked up by Dogs; ſaying, that it was one of the greateſt miſeries in Princes, to be daily abuſed by Flatterers.*

The King, being thus reproved, endured it patiently, and did no violence to *Peto.* But the next *Sunday* [*Stow p.* 562.] Dr. *Curwin* Preached in the ſame place, who moſt ſharply reprehended *Peto*, and his Preaching, calling him *Dog, Slanderer, baſe beggarly Friar, Rebel, Traytor*, ſaying, that *no Subject ſhould ſpeak ſo audaciouſly to Princes:* And having ſpoken much to that effect, and in Commendation of the King's Marriage, thereby to Eſtabliſh his Seed in his Seat for ever, *&c.* He then ſuppoſing that he had utterly ſuppreſſed *Peto*, and his partakers, lifted up his voice, and ſaid, *I ſpeak to thee*, Peto, *which makeſt thy ſelf* Micheas, *that thou mayſt ſpeak evil of Kings: But now thou art not to be found, being fled for fear and ſhame, as being unable to anſwer my Arguments.* And whilſt he thus ſpake, there was one *Elſtow*, a fellow Friar to *Peto*, ſtanding in the *Rood-loft*, who ſaid to Dr. *Curwin*;

Good Sir, you know, that Father Peto, *as he was Commanded, is now gone to a Provincial Council,*

Council, held at Canterbury; *and not fled for fear of you; for to morrow he will return again. In the mean time I am here, as another* Micheas, *and will lay down my Life, to prove all those things true which he hath taught out of the holy Scripture, and to this Combate I challenge thee, before God, and all equal Judges; even unto thee,* Curwin, *I say, which art one of the Four hundred false Prophets, into whom the Spirit of Lying is entred, and seekest, by Adultery, to establish a Succession; betraying the King unto endless Perdition, more for thine own vain Glory, and hope of Promotion, than for discharge of thy clogged Conscience, and the King's Salvation.*

This *Elstow* waxed hot, and spake very earnestly, so as they could not make him cease his Speech, until the King himself bad him hold his peace: And gave Order, that He, and *Peto* should be Convented before the Council; which was done the next day. And when the Lords had rebuked them, then the Earl of *Essex* told them, that they had deserved to be put into a Sack, and cast into the *Thames*: Whereunto *Elstow*, smiling, said, *Threaten these things to Rich, and Dainty Persons, who are clothed in Purple, fare Deliciously, and have their chiefest hope in this World. For we esteem them not, but are joyful, that for the discharge of our Duty, we are driven hence: And with thanks to God, we know the way to Heaven to be as ready by Water, as by Land; and therefore we care not, which way we go.* These

These Friars, and all the rest of their *Order*, were banish'd shortly after: And after that, none durst openly oppose themselves against the Kings affections. *Thus far* Stow.,

Now more perfectly to Establish this Change, It was Ordered, That there should be Sermons Preached at *Paul*'s-Cross, against the Popes Supremacy. Thus related by *Howes* upon *Stow*, *Pag.* 571.

Every *Sunday*, at *Paul*'s-Cross, Preached a Bishop, declaring the Pope, not to be *Supream Head* of the Church. Also, in other Places of this Realm, great Troubles were raised about *Preaching*; namely at *Bristow*, where Mr. *Latimer* preach'd; and there preach'd against him, one Mr. *Hobberton*, and Dr. *Powel*: So that there was great partakings on both sides; insomuch that divers Priests, and others, set up Bills against the *Mayor*, and against Mr. *Latimer*. But the *Mayor* permitting Laymen to Preach, caused divers Priests to be apprehended, and put in *Newgate*, with Bolts upon them: and divers others ran away, and lost their Livings, rather than come into the *Mayor*'s handling. Thus *Howes*.

The King, being thus Establish'd *Head of the Church* of *England*, makes one *Thomas Cromwel* his Vicar General; which is thus set down by Sir *Rich. Baker*, Pag. 408.

Thomas Cromwell, Son to a Black smith in *Putney*, being raised to *High Dignities*, was lastly made *Vicar General*, under the King in all *Ecclesiastical*

Eccleſiaſtical Affairs: who ſate divers times in the Convocation-Houſe, amongſt the Biſhops, as Head over them. Thus Sir *Richard Baker*.

And, thus far, of the firſt beginning of this prodigious Change of Religion.

CHAP. II.

Of the Diſſolution of Abbeys, being the firſt Effect of this Change of Religion. Stow, Pag. 572.

THE King ſent the ſaid *Cromwel*, and others, to viſit the Abbeys and Nunneries in *England*; (the ſaid *Cromwel* being ordained Principal Viſitor), He put forth all Religious Perſons, that would go, and all under the Age of *Four and Twenty:* And after cloſed up the reſidue, that would remain; ſo that they ſhould not come out of their places.

All Religious Men, that departed the Abbot, or Prior, gave them for their Habit a Prieſts Gown, and Forty Shillings in Money.

The Nuns had ſuch Apparel given them, as Secular Women wear, and had liberty to go whither they would.

They took out of the Monaſteries, and Abbeys, their Reliques, and chiefeſt Jewels, (to the Kings uſe they ſaid). Thus *Stow*.

Here

Here follows a more particular Account of the Diſſolution of theſe Abbeys.

The firſt *Religious Houſe*, that the King took into his hands, was the Hoſpital of St. *James*, near *Charing-croſs*, with all the Means to the ſame belonging; compounding with *the Siſters* of the *Houſe*, who were to have Penſions, during their lives: And built in place of the ſaid *Hoſpital*, a *Goodly Manſion*, retaining ſtill the Name of St. *James*. Stow, *p.* 560.

In a Parliament were granted to the King, and his Heirs, All *Religious Houſes*, in the Realm of *England*, of the value of *Two hundred pounds*, and under, with all *Lands*, and *Goods*, to them belonging.

The Number of theſe Houſes, then ſuppreſſed, were about *Three Hundred Seventy Six*; and the value of their Lands *then*, *Thirty two thouſand pounds*, and more by the Year. The *Moveable Goods*, (as they were then ſold at *Robin-Hood*'s peny-worths) amounted to more than *Ten thouſand pounds.*

The *Religious Perſons*, that were in the ſaid *Houſes*, were clearly put out; whereof ſome went to other *Greater Houſes*; and ſome went abroad to the World. *It was* (ſaith my Author) *a pitiful thing, to hear the lamentation, that People in the Countrey made for them; for there was great Hoſpitality kept amongſt them*; and (*as it was thought*) *more than Ten thouſand Perſons* (*Maſters and Servants*) *loſt their Living.*

wing, by the putting down of theſe Houſes. Thus *Stow.*

Not long after, by the means of the ſaid *Cromwel*, All the *Orders* of *Friars* and *Nunns*, with their *Cloyſters*, and *Houſes*, were ſuppreſſed, and put down. Firſt, the *Black-Friars* in *London*; the next day the *White-Friars*, the *Grey-Friars*, and the *Monks* of *Charter-Houſe*; and ſo all the others. Thus *Baker*, page 415.

Here follows a particular Relation concerning the *Shrine* at *Canterbury*. Thus deliver'd by Sir *Rich. Baker*, pag. 411.

SAint *Auguſtines* Abbey at *Canterbury* was ſuppreſs'd, and the *Shrine*, and *Goods*, taken to the Kings Treaſury; as alſo the *Shrine* of *Thomas Becket*, in the Priory of *Chriſts*-Church, was likewiſe taken to the *Kings uſe*.

This *Shrine* was built about a man's height, all of Stone; and then upwards, of Timber plain, within the which was a Cheſt of Iron, containing the Bones of *Thomas Becket*, Scull and all, with the wound on his Head, and the piece cut out of his Scull in the ſame wound.

Theſe Bones, by the Command of the Lord *Cromwel*, were burnt. The Timber-work of *This Shrine*, on the out-ſide, was covered with *Plates* of *Gold*, Damasked with *Gold-wyre*: which Ground of Gold was again cover'd with Jewels of Gold, as *Ten* or *Twelve* Rings, cramped with

with Gold-wyre, into the ſaid Ground of Gold: many of theſe Rings having Stones in them.

There were likewiſe *Images* of *Angels, Precious Stones*, and *Great Pearls*,

The Spoyl of which *Shrine*, in *Gold* and *Precious Stones*, fill'd two great Cheſts; ſuch as ſix, or ſeven ſtrong men could do no more, than remove one of them at once, out of the Church.

The *Monks* of that Church were commanded, to change their *Habits* into the Apparel of *Secular Prieſts*. Thus *Baker*.

The Knights of the *Rhodes*, and Knights of St. *John* of *Jeruſalem*, in *England* and *Ireland*, were utterly Diſſolv'd, and made void: The King, his Heirs and Succeſſors, to have, and enjoy, all the *Manſion*-Houſe, Church, and all other Buildings, and Gardens, to the ſame belonging, near to the City of *London*, call'd the Houſe of St. *John* of *Jeruſalem*, in *England*; and alſo the *Hoſpital-Church*, an Houſe of *Kilwarin* in *Ireland*, with all *Caſtles*, *Honours*, *Mannors*, *Meaſees*, *Lands*, *Tenements*, *Rents*, *Revenues*, *Services*, *Woods*, *Downs*, *Paſtures*, *Parks*, *Warrens*, *&c.* in *England* and *Ireland*, with all the *Goods*, *Cattels*, *&c.* Thus *Stow*, pag. 579.

Beſides theſe Religious Houſes, there were likewiſe by Act of Parliament, given the King, All Colleges, Chanteries, Hoſpitals, Free Chappels, Fraternities, Brother-hoods, and Gilds.

The Number of Monaſteries ſuppreſs'd, were

were 645: beſides 90 Colleges, 110 Hoſpitals; and of Chanteries, and Free Chappels, 2374. Thus *Baker* in the former *page*.

Now to give a more exact Account of the Grounds, and Progreſs of the Diſſolution of theſe Monaſteries; We will here inſert a Diſcourſe, taken out of Mr. *Dugdales Antiquities* of *Warwick*-ſhire, Pag. 801. where he treats of the Diſſolution of a particular Monaſtery of *Nunnes*, called *Poles-worth*; and upon that occaſion of the Diſſolution of all other *Monaſteries* in the Kingdom. The Diſcourſe is thus delivered.

I Find it left Recorded, by the Commiſſioners, that. were imploy'd to take Surrender of the *Monaſteries* in this Shire, *Anno* 29. *Hen.* 8. viz. *That after ſtrict ſcrutiny, not only by the fame of the Countrey, but by Examination of ſeveral Perſons, they found theſe Nunnes, Virtuous, and Religious Women, and of good Converſation: And that in the Town, where the Monaſtery was, there were Fourty Four Tenements, and but one Plough: the reſidue of the Inhabitants, being Artificers, who had their lively-hood by the Monaſtery.* Theſe implor'd the Mediation of *Thomas Cromwel*, that it might not be ſuppreſs'd. Nevertheleſs, it was not the ſtrict, and regular Lives of theſe Devout Ladies, nor any thing that might be ſaid in the behalf of the *Monaſteries*, that could prevent their ruine, then approaching: So great an

an aim had the King, to make himſelf thereby glorious; and many others, no leſs hopes, to be enrich'd, in a conſiderable manner.

But, to the end, that ſuch a change ſhould not overwhelm thoſe that might be Active therein; in regard the People, every where, had no ſmall eſteem of theſe Houſes, for their Devout and Daily Exerciſes of *Prayer*, *Alms-deeds*, *Hoſpitality*, and the like; whereby, not only the Souls of their *Deceaſed Anceſtors* had much benefit, (as then was taught), but Themſelves, the Poor, as alſo *Strangers*, and *Pilgrims* conſtant advantage; there wanted not the moſt ſubtil Contrivances, to effect this ſtupendious Work, that, I think, any Age hath beheld.

In order therefore to it, that, which *Cardinal Wolſey* had done, for the Founding his Colleges, in *Oxford* and *Ipſwich*, diſſolving about Thirty *Religious Houſes*, was made a Preſident. Now that this buſineſs might be the better carried on, Mr. *Thomas Cromwel*, who had been an old Servant to the Cardinal, and not a little active in that, was the chief Perſon pitch'd upon to aſſiſt therein.

For, I look upon this buſineſs, as not originally deſign'd by the King, but by ſome Principal Ambitious Men of that Age; who projected to themſelves all worldly Advantages imaginable, through that deluge of Wealth, which was like to flow amongſt them, by this hideous ſtorm.

First therefore, having insinuated to the King matter of Profit, and Honour: (*Profit*, by so vast an Enlargement of his Revenue; And *Honour*, in being able to maintain mighty Armies, to recover his Right in *France*; as also to strengthen Himself against the Pope, whose *Supremacy* he had abolish'd; and withal to make a firmer Alliance with such Princes, as had done the like). Further, to promote this Design, they procured *Cranmers* Advancement to the *See* of *Canterbury*, and more of the *Protestant Clergie*, (as my Author terms them) to other Bishopricks, and high Places; to the end, that the rest should not be able, in a full Council, to carry any thing against their design; sending out *Preachers*, to perswade the People, to stand fast to the King, without fear of the Pope's Curse.

Next, that it might be the more plausibly carried on, care was taken so to represent the Lives of the *Monks*, *Nunns*, *Canons*, *&c.* to the World, as that the less regret might be made at their ruine.

To which purpose, *Thomas Cromwel*, being Constituted *General Visitor*, employ'd sundry Persons, who acted their parts therein accordingly.

He likewise sent others, to whom he gave Instructions in Eighty Six Articles; by which they were to enquire into the Government, and Behaviour of the *Religious*, of both Sexes: Which Commissioners, the better to manage the design,

design, gave encouragement to the *Monks*, not only to *Accuse* their Governors, but to *Inform* against each other; compelling them also to produce their *Charters*, and *Evidences*, of their *Lands*; as also their *Plate* and *Money*; and to give an *Inventory* thereof.

And hereunto they added certain *Injunctions*, from the King, containing most *severe* and *strict* Rules; by means whereof, many being found obnoxious to their Censure, were expelled; and others, discerning themselves not able to live free from Exception, or Advantage that might be taken against them, desired to leave their Habitations.

And having, by these *Visitors*, thus search'd into their Lives, (which by a *Black-book*, containing a world of Enormities, were represented, in no small measure scandalous) to the end, that the People might be the better satisfied with their proceedings; it was thought convenient to suggest, that the *Lesser-Houses*, for want of *Good Government*, were chiefly guilty of these Crimes; and so they did; as appears by the *Preamble* of the *Act* for their Dissolution, made in the 27 *Hen.* 8. which Parliament, consisting, for the most part, of such Members, as were pack'd for the purpose through private Interest, (as is evident by divers original Letters of that time) many of the Nobility, for the like respects also favouring the design, *Assented* to the suppression of *All* such *Houses*, as had been *Certi-*

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fied of leſs value than Two hundred pounds by the year; giving them, with their *Lands*, and *Revenues* to the King; yet with this addition, That the Poſſeſſions belonging to ſuch Houſes, ſhould be converted to better uſes: But how well this was obſerv'd, we ſhall ſoon ſee: Theſe ſpecious pretences being made uſe of for no other purpoſe, than by opening this gap, to make way for the *total Ruine* of the *Greater Houſes*; wherein notwithſtanding, it is by the ſaid Act acknoweldged, that *Religion was well obſerv'd.*

For, no ſooner were the *Monks* turned out, and the Houſes demoliſh'd, (that being firſt thought requiſite, leaſt ſome accidental Change might conduce to their reſtitution) but care was taken, to prefer ſuch Perſons to the Superiority in Government, upon any vacancy of theſe *Great Houſes*, as might be Inſtrumental to their Surrender, by perſwading with the Convent to that purpoſe.

The truth is, that there was no omiſſion of any endeavour, that can well be imagin'd, to accompliſh theſe Surrenders. For ſo ſubtlely did the Commiſſioners act their parts, that after earneſt ſolicitation with all the Abbots, when they found them backwards, they tempted them with the promiſe of Good Penſions, during life.

Neither were the Courtiers unactive, in driving on this Work: as may appear by my Lord Chancellor *Audley*'s employing a ſpecial Agent, to treat with the Abbot of *Athelney*, offering

fering him a *Hundred Marks* a year, in caſe he would Surrender; and the perſonal endeavour that he us'd with the Abbot of *Oſiths* in *Eſſex*, as by his Letter to the ſaid *Viſitor*, is evident: wherein is ſignified, that he had, with great ſolicitation, prevail'd with the ſaid Abbot: But withal, inſinuated his deſire, that his place of *Lord Chancellor* being very chargeable, the King might be mov'd for an Addition of ſome *more profitable Offices* to him. Nay, I find, that this *Great Man*, hunting eagerly after the Abbey of *Waldon* in *Eſſex* (out of the Ruines whereof, afterwards, that Magnificent Fabrick called by the Name of *Audley* Inn, was built) as an argument, the ſooner to obtain it, did, beſides the extenuation of its worth, alledge, that he had in this World, ſuſtained great *Damages* and *Infamy*, in his ſerving the King; which the *Grant* of this ſhould recompence.

Some Arguments were uſed by the *Abbots* to hinder theſe Suppreſſions; but nothing would avail. For reſolv'd they were, to effect what they had begun, by one means or other: inſomuch, as they procured the Biſhop of *London*, to come to the Nunns of *Syon*, with their Confeſſor, to ſolicite them thereto: who, after many perſwaſions, took it upon their Conſciences, that they ought to ſubmit to the King's pleaſure therein, by God's Law. But what could not be effected by ſuch Arguments, and fair Promiſes, was by terror and ſtreight deal-

ing, brought to paſs. For under pretence of ſuffering Delapidations in the Buildings, or negligent adminiſtration of their Offices; as alſo for breaking the Kings *Injunctions*, they depriv'd ſome Abbots, and then put others, that were more plyant in their rooms.

From others they took their *Convent-Seals*; to the end they might not, by making *Leaſes*, or *Sale* of their *Jewels*, raiſe Money, either for ſupply of their preſent Wants; or payment of their Debts; and ſo be neceſſitated to Surrender.

Nay, to ſome, as in particular to the Canons of *Leiceſter*, the Commiſſioners threatned, That they would charge them with *Adultery* and *Buggery*, unleſs they would ſubmit: And Dr. *London* told the *Nunns* of *Godſtow*, That *becauſe he found them obſtinate, he would diſſolve the Houſe by vertue of the King's Commiſſion, in ſpite of their Teeth.* And yet all was ſo manag'd, that the King was ſolicited to accept of them, not being willing to have it thought, that they were by Terror moved thereto; and ſpecial notice was taken of thoſe, who did give out, that their *Surrenders* were by *Compulſion.*

Which courſes (after ſo many, through under-hand corruption, had led the way) brought on others apace, as appears by their Dates, which I have obſerv'd from the very Inſtruments themſelves; inſomuch as the reſt ſtood amaz'd, not knowing which way to turn them.

Some

Some therefore thought fit to try, whether Money might ſave their Houſes from this diſmal fate, ſo near at hand. Others with great conſtancy refus'd to be thus *acceſſory*, in violating the *Donations* of their Pious Founders: But theſe taſted of no little ſeverity. For, touching the Abbot of *Fountains*, in *York*-ſhire, I find, that being charg'd by the *Commiſſioners* for taking into his hands ſome *Jewels* belonging to the *Monaſtery*, (which they call'd *Theft* and *Sacrilege*), they pronounced him *Perjur'd*; and ſo depoſing him, extorted a *private Reſignation*.

And it appears, that the *Monks* of *Charter-Houſe*, in the Suburbs of *London*, were committed to *Newgate*; where, with hard and barbarous uſage, Five of them died, and Five more lay at the point of death; as the *Commiſſioners* ſignified: But withal alledg'd, That the Suppreſſion of *that Houſe*, being of ſo ſtrict a *Rule*, would occaſion great Scandal to their doings; for as much as it ſtood in the face of the World, infinite concourſe, from all parts, coming to that Populous City; and therefore deſired that it might be altered to ſome other uſe.

And laſtly, that under the like pretence of *robbing the Church*, (wherewith the before ſpecified Abbot of *Fountains* was charg'd) the Abbot of *Glaſtenbury*, with Two of his *Monks*, being condemn'd to death, was drawn from *Wells* upon a Hurdle, and then hang'd upon the Hill call'd *the Tore*, near *Glaſtenbury*; his Head ſet upon

the *Abbey*-gate, and his *Quarters* disposed of to *Wells*, *Bath*, *Ilchester*, and *Bridgewater*.

Nor did the Abbots of *Colchester*, and *Reading*, speed much better; as they that shall consult our story of that time, may see. And for further terror to the rest, some *Priors*, and other Ecclesiastical Persons, who had spoken against the Kings *Supremacy*, (a thing then somewhat uncouth, being so newly set up) were condemn'd as Traytors, and Executed.

And now, that all this was effected, to the end it might not be thought, that these things were done by a *high Hand*, a Parliament was called (30 *H.n.* 8.) to confirm these *Surrenders*. Now there wanted not plausible insinuations to Both Houses, for drawing on their Consent with all smoothness thereto: The *Nobility* being promised large shares in the spoils, either by *Free-gift* from the King, easie-Purchases, or most advantageous Exchanges; and many of the *Active Gentry*, advancements to Honour, with encrease of their Estates: All which, we see, happened to them accordingly.

And the better to satisfie the vulgar, it was represented to them, that by this Deluge of Wealth, the Kingdom should be strengthened with an Army of Forty Thousand men; and that, for the future, they should never be charg'd with *Subsidies*, *Fifteens*, *Loans*, or *Common Aides*. By which means the Parliament Ratifying these *Surrenders*, the Work became compleated.

For

For the more firm Settling whereof, a ſudden courſe was taken, to pull down, and deſtroy the Buildings, as had been done before, upon the Diſſolution of the *ſmaller Houſes*: Next, to diſperſe a great portion of the *Lands*, amongſt the *Nobility*, and *Gentry*, which was accordingly done. The *Viſitor General* having told the King, That *the more had intereſt in them, the more they would be irrevocable.*

And leſt any Domeſtick ſtir ſhould ariſe, by reaſon of this great, and ſtrange Alteration, rumors were ſpread of great dangers from Forein Invaſions; againſt which great Preparations were made every where; which ſeemed ſo to excuſe this Suppreſſion of *the Abbyes*, as that the People (willing to ſpare their own Purſes) began to ſuffer it eaſily.

But, let us look upon the Succeſs. Wherein I find, that the ſaid *Viſitor General* (the grand *Actor* of this Tragical buſineſs) having contracted upon himſelf an *Odium* from the *Nobility*, by reaſon of his low Birth, and being raiſed to ſo high Dignities, (as likewiſe from the *Catholicks*, for having thus Acted in the Diſſolution of the Abbeys) was, (before the End of the ſaid Parliament, wherein that was ratified, which he had, with ſo much Induſtry, brought to paſs) deſerted by the King; who, (not having any more uſe of him) gave way to his Enemies Accuſations. Whereupon, being Arreſted by the Duke of *Norfolk*, at the *Council-Table*,

cil-Table, when he leaſt dream't of it, he was Committed to the *Tower*, and Condemned by the ſame Parliament, for *Hereſie*, and *Treaſon*, unheard, and little pitied, and had his Head cut off on *Tower-Hill*. Nor did many of the Reformers ſpeed much better: For Fire and Fagot, happened to be their Portion.

And as for *the fruit*, the People reap'd, from all their hopes, built upon theſe ſpecious Pretences, it was very little: For *Subſidies* from the *Clergy*, and *Fifteens* of all *Laymens* Goods, were ſoon after exacted. And in *Edward* the Sixth's time, the Commons were conſtrained to Supply the King's wants by a new Invention; to wit, *Sheep*, *Cloaths*, *Goods*, *Debts*, &c. for Three years: which Tax grew ſo heavy, that the year following they prayed the King for mitigation of it.

Nor is it a little obſervable, that whilſt the Monaſteries ſtood, there was no Act *for Relief of the Poor*: ſo amply did thoſe Houſes give ſuccor to them. Whereas in the next Age, to wit, the 39 of *Elizabeth*, no leſs then *Eleven Bills* were brought into the Houſe of *Commons* for that purpoſe. *Thus far out of Mr.* Dugdale *concerning this Prodigious, and Diabolical Action.*

A

A word out of the ſame Hiſtory (Page 109, *and* 119.) *concerning* Chantryes, Gilds, *or* Fraternities. *I ſhall only mention* one *of each of them, to make it known what they were.*

Preſtons Chantery.

THis was Founded by *John Preſton*, for two Prieſts to *Sing Maſs* daily, for the good Eſtate of Him, the ſaid *John*, during this mortal Life, and afterwards, for the health of his Soul; as alſo, for the Souls of his Parents, and Benefactors, and all the Faithful Deceaſed.

Thus Mr. *Dugdale.*

Of *Gilds*, or *Fraternities.*

The word *Gild*, Proceeds from the *Saxon* word *Gelo*, or *Gilo*, which ſignifies Money: becauſe that ſuch, as were, either for *Charity*, *Religion*, or *Merchandize* ſake, aſſociated, did caſt their Money, Goods, yea, and ſometimes Lands, together, for the publick ſupport of their own common charge.

Theſe had their *Annual Feaſts*, and *Neighbourly Meetings.*

The Firſt, and *moſt Ancient* of theſe *Gilds*, here in *Coventry*, was Founded in the *Fourteenth* year of *Edward* the Third. At which time the King granted Licence to the *Coventry* men, That they ſhould have a *Merchants Gild*, and a Fraternity, of Brethren, and Siſters, of the ſame, in this Town, with a Maſter, or Warden, thereof, to be choſen out of the ſame *Fraternity:*

Fraternity: And that they might make *Chantries*, beſtow Alms, do other works of Piety, and Conſtituted Ordinances touching the ſame, with all Appurtenances thereto.

And in the *Seventeenth* year, *Edward* the Third gave leave to ſeveral, to enter into a *Fraternity*, and make a *Gild*, conſiſting of themſelves, and ſuch others as would joyn with them, to the Honor of St. *John* Baptiſt. As alſo to purchaſe certain Lands, Tenements, and Rents, for the Founding of a *Chantry*, of Six Prieſts, to Sing Maſs every day, in the Church of the *Holy Trinity*, and St. *Michael*, in *Coventry*, for the Souls of the King's Progenitors; and for the good Eſtate of the King, Queen *Iſabel*, his Mother, Queen *Philippa* his Wife, and their Children: As alſo of *Walter Cheſthunt*, and *William De-Belgrave*, during their lives here on Earth, and for their Souls, after their departure hence; and for the good Eſtate of the ſaid *John*, *John*, *Tho. Rich. Pet.* and *William*, and the reſt of the ſaid *Gild*, with their Benefactors: and likewiſe for the Soul of *John Eltham*, late Earl of *Cornwal*, and all of the Faithful Deceaſed.

Which *Gild*, being ſo Founded, within Two years after, the ſame King *Edward* gave Licence to Queen *Iſabel* his Mother, to Give, and Aſſign thereunto a parcel of Land, to build thereupon a Chappel, to the Honor of our Bleſſed Saviour, and St. *John Baptiſt*, for Two Prieſts

to

to Sing Maſs daily, for the good Eſtate of the ſaid King *Edward*, Queen *Iſabel* his Mother, Queen *Philippa* his Wife, *Edward* Prince of *Wales*, and of the Brethren, and Benefactors, of the ſame *Gild*, whilſt they lived in this World, and for their Souls after their Departure hence. As alſo for the Soul of *John* of *Eltham*, Earl of *Cornwal*, and the Souls of the ſaid Brethren and Benefactors, with all the Faithful Deceaſed. *Thus Mr.* Dugdale, *p.* 119.

There were great ſtore of theſe, and ſuch like Pious Foundations, throughout all *England*, as appears by the ſame Hiſtory: All deſtroyed by King *Henry* the Eighth, and his Son.

This Change being made, ſomething muſt neceſſarily be eſtabliſhed, in order to Religion.

CHAP. III.

A Book of Religion Publiſhed.

THE Clergy held a *Convocation*, in St. *Paul*'s Church; where, after much diſputing and debating of matters, they Publiſhed a Book of Religion, Entituled, *Articles Deviſed by the King*'s *Highneſs*, &c.

In which Book is mentioned but *Three Sacraments*, *Baptiſm*, *Euchariſt*, and *Penance*.

The Articles, contained in this Book, were Six: And by an Act of Parliament all were condemned

demned for Hereticks, and to be Burnt, that ſhould hold the contrary to them; Aſſerting,

1. That the Body of Chriſt was not *really preſent* in the Sacrament of the *Euchariſt*, after *Conſecration.*

2. That *Prieſts* entred into *Holy Orders*, might Marry.

3. That *the Sacrament* might not *truly* be Adminiſtred *in one kind.*

4. That *Vows* of *Chaſtity*, made upon mature deliberation, were not to be kept.

That *Private Maſſes* were not to be uſed.

That *Auricular Confeſſion* was not neceſſary in the Church. *Thus Sir* Rich. Baker. *pag.* 408.

Here followeth the Act it ſelf, out of the Statute Book.

An Act of Parliament made in King Henry the Eighth's *time, for aboliſhing diverſity of Opinions in certain* Articles *concerning Religion.*

THe King's Moſt Royal Majeſty, moſt prudently conſidering, that by occaſion of various Opinions, and Judgments, concerning ſome *Articles* in Religion, great diſcord, and variance hath ariſen; as well, amongſt the *Clergy* of this Realm, as amongſt a great number of the vulgar People: And being in a full hope, and truſt, that a full and perfect Reſolution of the ſaid *Articles* would make a perfect *Concord*, and *Unity*, generally amongſt all His Loving, and

and Obedient Subjects, of His moſt Excellent Goodneſs, not only Commanded that the ſaid *Articles* ſhould Deliberately, and Adviſedly, by His Archbiſhops, Biſhops, and other Learned Men of His Clergy, be Debated, Argued, and Reaſoned, and their Opinions therein to be Underſtood, Declared aud Known: But alſo moſt Graciouſly vouchſafed, in his own Princely Perſon, to come unto his High Court of Parliament, and Council, and there, like a wiſe Prince of moſt high Prudence, and no leſs Learning, opened, and declared many Things of moſt high Learning, and great Knowledge, touching the ſaid Articles, Matters, and Queſtions, for an Unity to be had in the ſame.

Whereupon, after a great, and long, deliberate and adviſed Diſputation, and Conſultation, had, and made concerning the ſaid *Articles*, as well by the conſent of the King's Highneſs, as by the Aſſent of the Lords *Spiritual* and *Temporal*, and other Learned Men of His Clergy, in their Convocations, and by the Conſent of the *Commons* in Parliament Aſſembled, it was, and is, finally reſolved, accorded, and Agreed, in manner, and form following; that is to ſay,

1. Firſt, That in the moſt Bleſſed Sacrament of the Altar, by the ſtrength and efficacy of Chriſt's mighty Word, (it being ſpoken by the Prieſt) is *preſent really*, under the Forms of Bread and Wine, the natural Body and Blood of

of our Saviour *Jesus Christ*, conceived of the Virgin *Mary*, and that after the *Consecration*, there remains *no substance* of the Bread, or Wine, nor any other Substance, but the Substance of *Christ*, *God* and *Man*.

2. That the Communion in *both kinds*, is not necessary (to Salvation), by the Law of God, to all Persons: and that it is to be Believed, and not Doubted, but that in the Flesh, under the Form of Bread, is the *very Blood*; and with Blood, under the Form of Wine, is the *very Flesh*, as well apart, as if they were both together.

3. That Priests, after the Order of Priesthood received, may not Marry, by *the Law of God*.

4. That *Vows* of *Chastity*, *Widowhood*, &c. are to be kept.

5. That it is meet, and necessary, that *Private Masses* be continued, and admitted, in the King's English Church, and Congregation; as whereby good Christian People, ordering themselves accordingly, do receive both Godly, and Goodly Consolations, and Benefits: and it is agreeable also to *God's Law*.

6. That *Auricular Confession* is expedient, and necessary to be retained, and continued, used and frequented, in the Church of God.

For the which most Godly study, pain, and travel of His Majesty, and determination and resolution of the Premises, His humble and obedient

obedient Subjects, the *Lords Spiritual* and *Temporal*, and the *Commons* in this preſent Parliament Aſſembled, not only render, and give unto His Highneſs, their moſt high, and hearty Thanks, and think themſelves moſt bound to Pray for the long continuance of his Graces moſt Royal Eſtate and Dignity: And being alſo deſirous, that his moſt Godly enterprize may be well accompliſhed, and brought to a full end, and perfection; and ſo Eſtabliſhed, that the ſame might be to the Honor of God, and after to the common Quiet, Unity, and Concord, to be had, in the whole Body of this Realm for ever, Do moſt humbly beſeech His Royal Majeſty, that the Reſolution and Determination above written, of the ſaid *Articles*, may be eſtabliſhed, and perpetually perfected, by the Authority of this preſent Parliament.

It is therefore Ordained, and Enacted by the King, our Sovereign Lord; and by the Lords *Spiritual* and *Temporal*; and by the *Commons*, in this preſent Parliament Aſſembled; and by the Authority of the ſame; That if any Perſon or Perſons, within this Realm of *England*, or in any other of the Kings Dominions, do by *Word*, *Writing*, *Printing*, *Ciphering*, or any otherwiſe, Publiſh, Preach, Teach, Say, Affirm, Declare, Diſpute, Argue, or Hold, any Opinion.

1. That in the *Bleſſed Sacrament* of the Altar, under the Form of Bread and Wine, after the *Conſecration* thereof, there is not *preſent*

really, the natural Body and Blood of our Saviour *Jesus Christ*, conceived of the Virgin *Mary*: or that, after the said *Consecration*, there remains any Substance of Bread, or Wine; or any other *Substance*, but the Substance of *Christ*, *God* and *Man*; or likewise to Publish, Preach, Teach, Say, Affirm, Declare, Dispute, Argue, or Hold Opinion, that *in the Flesh*, under the Form of *Bread*, there is not *the very Blood* of Christ; or that *with the Blood*, under the Form of Wine, there is not the very *Flesh* of Christ, as well apart, as though they were both together; or by any the means aboveſaid, or otherwiſe, do Preach, Teach, Declare or Affirm, the ſaid Sacrament to be of other Subſtance, than is aboveſaid; or do by any means Contemn, Deprave, or Deſpiſe the ſaid *Bleſſed Sacrament*; that then ſuch Perſon or Perſons, ſo offending, ſhall be deemed, and adjudged *Hereticks*; and that every ſuch offence ſhall be judged *manifeſt Hereſie*; and that every ſuch Offender, and Offenders, ſhall therefore have, and ſuffer, Judgment, Execution, Pain, and Pains of Death, by way of Burning without any *Abjuration*, *Clergy*, or *Sanctuary*; and their Eſtates to be *Confiſcated* to the King, as in Caſes of *High Treaſon*.

2. And moreover, if any do obſtinately Affirm, Uphold, Maintain, or Defend, that the Communion of the *Bleſſed Sacrament*, in *both kinds*, that is to ſay, in Form of *Bread*, and alſo of *Wine*, is neceſſary for the health of Man's Soul; or that it ought, or ſhould, be Given, and Adminiſtred

Adminiſtred to any Perſons, in *both kinds*; or that it is neceſſary ſo to be taken, or received, by any Perſon, other than Prieſts being at *Maſs*, and *Conſecrating* the ſame.

3. Or that any Man, after having received the Order of *Prieſthood*, may marry.

4. Or, that any Man, or Woman, who hath adviſedly *vowed*, or profeſſed *Chaſtity*, or *Widowhood*, may marry.

5. Or that *Private Maſſes* be not *lawful*, or not laudable, or ſhould not be celebrated, had, nor uſed in the Realm; nor be not agreeable to the Laws of God.

6. Or that *Auricular Confeſſion* is not expedient, and neceſſary to be retained, and continued, uſed, and frequented in the Church of God. Such Perſons are to ſuffer pains of death, as in caſes of Felony, without any benefit of *Clergie*, or *Priviledge* of *Church*, or *Sanctuary*; and ſhall forfeit all their Lands and Goods, as in caſes of Felony. *Thus far out of the ſame Book.*

CHAP. IV.

Of another Effect of this Change, which was a horrid Effuſion of Blood.

Queen *Anne Boleign*, who had been the firſt occaſion of this Change of Religion, was beheaded. Whereof there is this Relation. *Baker, pag.* 407.

It was now the Twenty eighth year of King *Henries* Reign: When there were *ſolemn Juſts* at *Greenwich*; from whence the King ſuddenly departed, and came to *Weſtminſter*: Whoſe ſudden departure ſtruck amazement into many; but to the Queen eſpecially: And not without cauſe. For the next day the Lord *Rochford*, her Brother, and *Henry Norris*, were brought to the Tower, Priſoners: Whither alſo the ſame day, was brought Queen *Anne*, her ſelf: Who at the Tower-gate fell on her knees, beſeeching God to help her, as ſhe was innocent of that, whereof ſhe was accuſed.

Soon after this, ſhe was arraigned in the Tower, and found guilty, and had Judgment pronounced. Immediately the Lord *Rochford*, her Brother, was likewiſe Arraigned: Who, together with *Henry Norris*, *Mark Smeton*, *William Brierton*, and *Francis Weſton*, all of the King's Privy-Chamber, about matters touching the Queen, were beheaded on Tower-hill.

Within Two days, Queen *Anne*, her ſelf, on a Scaffold, upon the Green within the Tower, was alſo beheaded.

At her death ſhe ſpake theſe words: *God ſave my Maſter, and Sovereign, the King; the moſt Goodlieſt, Nobleſt, and Gentleſt Prince, that is; and grant him, that he may long Reign over you:* (which words ſhe ſpake with a ſmiling countenance:) which done, ſhe kneeled down, and the Hangman of *Calais* ſmote off her head at one ſtroke.

For

For her Religion, ſhe was an earneſt Profeſſor, and one of the firſt Countenancers of the Goſpel. The Crimes, for which ſhe died, were *Adultery*, and *Inceſt*. She had many Enemies, as being a Proteſtant; and perhaps, in that reſpect, the King himſelf not greatly her Friend. For, though he had excluded the Pope, yet he continued a Papiſt ſtill.

Her Death caſt upon King *Henry* a diſhonorable Imputation: Inſomuch, that whereas the *Proteſtant* Princes of *Germany*, had reſolved to chuſe him for *Head* of their *League*; after they heard of this Queens Death, they utterly refuſed him. *Thus far Sir* Rich. Baker.

The next day after her Death, the King Married the Lady *Jane Seymour*. Stow, *Page* 573.

In the next place, Thomas Cromwel, *who had been the grand Promoter of this buſineſs, was likewiſe beheaded. Whereof thus writes* Howes *upon* Stow, *page* 508.

'THomas *Cromwel*, Earl of *Eſſex*, being in the *Council*-Chamber, was ſuddenly apprehended, and committed to the Tower of *London*; and ſoon after attainted of *Hereſie* and *High Treaſon*.

When he was brought to the Scaffold on *Tower-hill*, to be executed, he ſpake theſe words,

'I pray you that be here, to bear me witneſs 'that I die in the Catholick Faith, not doubting

'in any *Article* of my Faith, or in any *Sacra-*
'*ment of the Church.* Many have ſlandered
'me, and reported, that I have been an Abetter
'of ſuch, as have maintained evil Opinions;
'which is untrue. But I confeſs, that like as
'God, by his holy Spirit, does inſtruct us in the
'Truth; ſo the Devil is ready to ſeduce us: And
'I have been ſeduced. But bear me witneſs,
'That I die in the Catholick Faith of the holy
'Church: And I deſire you to pray for me, that
'ſo long as life remains in this Fleſh, I waver
'nothing in my Faith. Having ſaid this, he was
'preſently beheaded. Thus *Howes.*

This following Relation, (although it concerns not the ſhedding of Blood) yet is very remarkable, as manifeſting, how the King's Marriage with the Lady Anne *of* Cleve, *was in Parliament declared not lawful: Which is thus related by* Howes, *upon* Stow, *Page* 578.

AFter the Death of the Lady *Jane Seymour*, the King's Third Wife; He Married the Lady *Anne of Cleve*, in the *Two and thirtieth* year of his Reign: From which time the King, not only continued his firſt Miſliking of her; but his hatred encreaſed more and more againſt her; not only for want of beauty, (whereof at firſt he took exceptions) but alſo for ſundry other qualities, whereof he ſecretly accuſed her: As alſo he ſaid, that her body was unpleaſant, making

making great doubt, that ſhe was no Virgin, when ſhe came into *England*; with divers other defects, which he ſaid, he knew, by her outward appearance, to be in her. And being thus ſo ſore perplexed, and deſperate of redreſs, he grew wondrous apt, and willing to call in queſtion any thing, that might tend to the diſſolving of this Marriage.

Within Eight dayes the King told his Phyſicians, his further cauſe of grief, That ſhe was loathſome to him in Bed, and that her Body was foul, and out of order.

The King being thus tormented in Body, and Mind, knew not how to eaſe himſelf, until he had procured a ſpeedy *Divorce*: Which was thus effected.

Certain Lords came down into the *Lower-Houſe* of *Parliament*, expreſly declaring the cauſes, why this Marriage was not Lawful: And, in concluſion, the matter was by *the Convocation* clearly determined, that the King might lawfully marry, where he would; and ſo might ſhe.

It appears clearly in the Record, what moved the King to this Marriage. For theſe are his words:

'I declare, that when the firſt Communica-
'tion was had with me, about this Marriage, I
'was glad to hearken to it; truſting to have ſome
'aſſured Friend by it: I much doubting, at that
'time, both the *Emperor*, *France*, and the Biſhop
'of *Rome*. Thus *Stow*.

The King's Fifth Wife, Catherine Howard, *put to death for Adultery: As appears by this Relation*: Baker, *page* 514.

THe King was informed of the Queens dissolute life; first, before her Marriage, with one *Francis Dereham*; and since her Marriage, with one *Thomas Culpepper*, of the King's Bed-Chamber. Whereupon Sir *Tho. Wriothsley* was sent to the Queen, at *Hampton*-Court, to charge her with these Crimes, and discharging her Houshold, to cause her to be conveighed to *Syon*.

The Delinquents being examined, *Dereham* confessed, that before the King's Marriage with the Lady *Catherine*, there had been a pre-contract between him and her. But when once he understood of the King's good liking to her, he then waved it, and concealed it, for her preferment.

These Gentlemen were arraigned, and had Judgment to die, as in cases of Treason.

They were drawn from the Tower to *Tyburn*; Where *Culpepper* was beheaded, and *Dereham* hanged, and dismember'd.

The Lord *William Howard*, and the Lady *Margaret* his Wife, *Catherine Tilney*, and *Alice Bestwold*, Gentlewomen, *Joan Bulmer*, *Anne Howard*, Wife to *Henry Noward*, the Queens Brother, with divers others, were all condemned for *Misprision* of *Treason*, in concealing the Queens

Queens misdemeanour, and adjudged to forfeit all their Lands, and Goods, during life, and to remain in perpetual Prison.

The Lords and Commons in Parliament Petitioned the King, That he would not vex himself with the Queens Offences; and that both she, and the Lady *Rochford*, might be Attainted by Parliament: And that to avoid protracting of time, he would give his Royal Assent to it, under the Great Seal, without staying for the end of the Parliament. Also, that *Dereham* and *Culpepper*, having been Attainted before by the *Common-Law*, might be Attainted likewise by Parliament: All which was Assented unto by the King.

After this, the Queen, and the Lady *Rochford*, were beheaded, on the Green within the Tower. It is certainly said, that after her Condemnation, She protested to Dr. *White*, Bishop of *Winchester*, her last Confessor, That as for the Act, for which She was condemn'd, She took God, and his holy Angels to witness, upon her Souls Salvation, *that She died guiltless.*

Thus of the putting to death of his Wives.

Here follows an unheard of Cruelty, of Bloodshed for Religion, in these times of Confusion and Change of Religion.

ONe *Lambert* was accused for denying *the real presence* in the Sacrament; who Appeal'd to the King; and the King was content to

to hear him. Whereupon a Throne was ſet up in the Hall of the King's Palace at *Weſtminſter*, for the King to ſit. And when the Biſhops had urged their Arguments, and could not prevail; then the King took him in hand, hoping, perhaps, to have the Honor of converting an Heretick, when the Biſhops could not do it; and withal promiſed him pardon, if he would recant. But all would not do; for he remained obſtinate, the King miſs'd his Honor, and the Delinquent his Pardon: Being ſhortly after drawn to *Smithfield*, and burnt. *Baker, page* 412.

Two more were for the ſame cauſe burnt. *Baker, in the ſame page.*

Dr. *John Fiſher*, Biſhop of *Rocheſter*, and Sir, *Thomas Moor*, expreſly denyed, at *Lambeth*, before the Archbiſhop of *Canterbury*, to take the Oath of *Supremacy*: and thereupon were both beheaded.

Biſhop *Fiſher* was much lamented, as being reputed a man both *learned*, and *wiſe*, and of *good life.*

Sir *Thomas Moor* was both *learned*, and *very wiſe.* His *Devotion* was ſuch, that he uſed to wear a Shirt of Hair-cloth next his skin, for a perpetual Penance: And oftentimes in the Church he would put on a *Surplice*, and help the Prieſt at Maſs: Which he did not forbear to do, when he was Lord Chancellor of *England*; as one time the Duke of *Norfolk*, coming to the Church, found him doing it. *Baker, page* 406.

Sir

Sir *William Peterſon*, Prieſt, late Commiſſary of *Calais*, and Sir *William Richardſon*, Prieſt of St. *Maries* in *Calais*, were both *there* drawn, hang'd, and quarter'd, in the Market-place, for the *Supremacy*. Stow, *page* 579.

Dr. *Wilſon*, and Dr. *Samſon* Biſhop of *Chicheſter*, were ſent to the Tower, for relieving certain Priſoners, who had denyed to Subſcribe to the King's Supremacy: And for the ſame offence *Richard Farmer*, Grocer of *London*, a rich and wealthy Citizen, was committed to the *Marſhalſea*, and after arraigned, and attainted in a *Præmunire*, and loſt all his Goods; his Wife and Children thruſt out of doors. *Stow*, *page* 580.

Robert Barns, Dr. of Divinity, *Thomas Gerrard*, Parſon of *Honey-lane*, and *William Jerom*, Vicar of *Stepney*-Heath, Bachelors in Divinity: Alſo *Edward Powel*, *Thomas Able*, and *Richard Fetherſton*, all Three Doctors, were drawn from the Tower of *London*, to Weſt-*Smithfield*.

The Three *Firſt*, were drawn to a Stake, and there burnt: The *other three* were drawn to a Gallows, and there hanged, headed, and quartered.

The *Three Firſt*, as appears in their Attainders, were executed for divers Hereſies: The *laſt Three* for *Treaſon*; to wit, for denying the King's *Supremacy*, and affirming, his Marriage with Queen *Catherine*, to be good. Stow, *page* 581.

Thomas

Thomas Empſon, ſometimes a *Monk* of *Weſtminſter*, who had been Priſoner in *Newgate*, more than Three years, was brought before the Juſtices in *Newgate*; and for that he would not ask the King Pardon, for denying his Supremacy, nor be Sworn thereto, his Monks-Cowl was plucked off his back; and his Body reprieved, till the King was informed of his Obſtinacy. Stow, *page* 591.

Three Men, and one Woman, were burned in *Smithfield*, for the Sacrament. Dr. *Shaxton*, ſometimes Biſhop of *Salisbury*, Preaching at the ſame fire, and there recanting, perſwaded them to do the like: But they would not. Stow, *page* 592.

Some Anabaptiſts, Three Men, and one Woman, all Dutch, bore Faggots to *Pauls* Croſs: and a Man and a Woman, *Dutch Anabaptiſts*, were burnt in *Smithfield*, Stow, *page* 576.

Dr. *Foreſt*, a *Friar Obſervant*, was apprehended; for that in Secret he had declared to many, that the King was not *Supreme Head* of the Church. Whereupon he was condemned; and afterwards, upon a pair of new Gallows, ſet up for that purpoſe in *Smithfield*, he was hanged by the Middle, and Arm-pits, quick; and under the Gallows was made a Fire, wherewith he was burnt and conſumed. Stow, *page* 577.

Hugh Faringdon, Abbot of *Reading*, and Two Prieſts, named *Rugg* and *Owen*, were hang'd, and quartered at *Reading*.

The

The ſame day was *Richard Whiting*, Abbot of *Glaſtenbury*, hang'd, and quartered on *Tore-Hill*, adjoyning to his Monaſtery.

John Thorn, and *Roger James*, Monks, the one Treaſurer, the other under-Treaſurer of *Glaſtenbury*-Church, were, at the ſame time, executed.

Alſo, ſhortly after, *John Beck*, Abbot of *Colcheſter*, was executed at *Colcheſter*: All, for denying the King's Supremacy. Stow, *pag.* 577.

Six Perſons, and one led between Two, were drawn to *Tyburn*; to wit, *Laurence Cook*, Prior of *Doncaſter*, *William Horn*, a Lay-Brother of the *Charter-Houſe* at *London*, *Giles Horn* Gentleman, *Clement Philipp*, Gentleman of *Calais*, *Edmond Bolhelm* Prieſt, *Darcy Jennings*, *Robert Bird*: And all *there* hang'd and quartered, as having been Attainted by Parliament, for denying of the King's Supremacy. Stow, *pag.* 581.

Sir *David Jeniſon*, Knight of *Rhodes*, was drawn through *Southwark*, to St. *Thomas* of *Watterings*, and there executed for the *Supremacy*. Stow, *page* 581.

German Gardiner, and *Lark*, Parſon of *Chelſey*, were executed at *Tyburn*, for denying the King's Supremacy: As likewiſe, one *Aſhby*. Stow, *page* 585.

Three *Anabaptiſts* were burnt in the *High-way*, beyond *Southwark*, towards *Newington*. Stow, *page* 579.

Thus far of theſe Cruelties.

CHAP.

CHAP. V.

Of a Third Effect of this Change, to wit, a General Confusion in Religion.

THese horred Cruelties made the state of Religion in *England* in a strange Confusion; as appears by this Relation of Sir *Rich. Baker*, *page* 408.

And now was the state of Religion in *England* come to a strange pass, because always in *Passing*, and had no Consistence. For at first, the *Authority* of the Pope was excluded in some cases only; a while after in all: But yet his *Doctrine* was wholly receiv'd. Afterwards his *Doctrine* came to be impugn'd; but yet in some few points only; a while after, in many: That the Fable of *Proteus* might be no longer a Fable; when the Religion of *England* might be its true Moral.

The Confusion was so great in these times, that in Parliament one called the other *Heretick*, and *Anabaptist*; and he again called him *Papist*, and *Hypocrite*.

And this not only amongst the *Temporality*, but even the Clergy-men themselves preach'd, and enveigh'd, one against another. So that the Frame of Religion was extremely disjoynted:

ted: the *Clergie* that ſhould ſet it in Frame, being out of frame themſelves.

The Minds of the People extremely diſtracted; and the Nobility, that ſhould cement them together, ſcarce holding themſelves together. Thus *Baker.*

The Truth of this Relation appears more fully confirm'd from this Speech of King *Henry*, made in Parliament. Thus related by *Hows* upon *Stow*, pag. 590.

A part of King Henry *the* Eighth's *Speech, made in Parliament, in the Thirty ſeventh Year of his Reign.*

'WHat *Love* or *Charity*, is there amongſt you, when one calls another *Heretick* 'and *Anabaptiſt*, and he calls him again *Papiſt*, '*Hypocrite*, and *Phariſee*! I muſt needs judge 'the fault, and occaſion of this Diſcord, to be 'partly by negligence of you, the *Fathers* and '*Preachers* of the *Spirituality*. For I hear daily, 'that you of the *Clergie* Preach one againſt ano-'ther, Teach one contrary to another, railing 'one againſt another.

'Some are ſo ſtiff in their old *Mumpſimus*; 'others are ſo buſie and furious in their new '*Sumpſimus*, that all men almoſt be in Variety, 'and Diſcord; and few, or none, preach truly 'and ſincerely the Word of God. Now, how 'can poor Souls live in concord, when you

'*Preachers*,

'*Preachers*, ſow amongſt them in your Sermons; 'Debate and Diſcord? Of you they look for '*light*, and you lead them into *darkneſs*.

'Now, although I ſay, that *Spiritual-men* be 'in ſome fault, that *Charity* is not kept amongſt 'you; yet *you of the Temporality*, be not clear 'and unſpotted, from malice and envy. For 'you rail at *Biſhops*, ſpeak ſlanderouſly of *Prieſts*, 'and rebuke and taunt *Preachers*.

'You muſt underſtand, that although you be 'permitted to read *Holy Scriptures*, and to have 'the *Word of God* in your Mother-tongue; yet 'this Licence is given you only to inform your 'Conſcience, and to inſtruct your Children, 'and not to diſpute, and make *Scripture* a rail-'ing and a taunting-ſtock againſt *Prieſts* and '*Preachers*, as many light perſons do. I am ve-'ry ſorry to hear how irreverently that moſt 'precious Jewel (*the Word of God*) is Diſputed, 'Rimed, Sung, and Jangled in every Ale-houſe 'and Tavern; contrary to the true meaning and 'Doctrine of the ſame. And I am as much ſor-'ry, that the Readers of it, follow it (in doing) 'ſo faintly, and coldly. For of this I am ſure, 'that Charity, and Virtue, was never leſs exer-'ciſed; nor God, amongſt Chriſtians, was ne-'ver leſs reverenc'd, honor'd, or ſerv'd. *Thus* Stow.

Theſe

These Confusions, and others, are thus related by Dr. Heylyn, *in his History of Reformation.* Page 17.

THE People were generally divided into Factions and Schisms; The Treasures of the Crown were exhausted by prodigal Gifts, and the Money of the Realm so mix'd, that it could not pass for currant amongst Forein Nations, to the great dishonor of the Kingdom, and loss of the Merchant. For although an infinite Mass of Jewels, Treasure of Plate, and ready Money, and an incredible improvement of Revenue, had accrued to him, by such an universal Spoil and Dissolution of Religious Houses, yet was he little or nothing the richer for it: insomuch, that in the year 1543. (being within less than Seven years after the general Suppression of *Religious Houses*) he was forc'd to have recourse for Moneys to his Houses of Parliament: by which he was supply'd after an extraordinary manner; the Clergy, at the same time, giving him a Subsidy of *six shillings in the Pound*, to be paid out of their Spiritual Promotions; poor Stipendiary Priests, paying each of them *six shillings, eight pence*, to encrease the Sum: which also was so soon consumed, that the next year he press'd his Subjects to a *Benevolence*; and in the following year, he obtain'd the Grant of all Chantries, Hospitals, Colleges,

and Free-Chappels, within the Realm; though he lived not to enjoy the benefit of it.

Moſt true it is, that it was ſomewhat of the lateſt, before he caſt his Eye on the Lands of Biſhopricks: though there were ſome, that thought the time long, till they fell upon them. Concerning which there goes a ſtory, That after the *Court-Harpies* had devoured the greateſt part of the Spoyl, which came by the Suppreſſion of *Abbeys*, they began to ſeek ſome other way, to ſatiate that greedy Appetite, which the diviſion of the former Booty had left unſatisfied. And for the ſatisfying whereof, they found not any thing ſo neceſſary, as the Biſhops Lands.

This to Effect, Sir *Thomas Seymour* is employed as the fitteſt man, being in Favor with the King, and Brother to Queen *Jane*, his moſt beloved and beſt Wife; and having opportunity of acceſs unto him, as being one of his Privy-Chamber. And he not having any good affection to Archbiſhop *Cranmer*, deſired, that the *experiment* ſhould be try'd on him.

And therefore took his time to inform the King, that my Lord of *Canterbury* did nothing but fell his Woods, letting long Leaſes for great Fines, and making havock of the Royalties of his Arch Biſhoprick, to raiſe thereby a Fortune to his Wife, and Children. Withal, he acquainted the King, That the Archbiſhop kept no Hoſpitality, in reſpect of ſuch a large Revenue; and that in the Opinion of many wiſe men, it

was

was more convenient for the Biſhops to have a ſufficient *yearly ſtipend* out of the *Exchequer*, than to be ſo encumbred with Temporal Royalties; being ſo great a hinderance to their Studies, and Paſtoral Charge; and that the Lands, and Royalties, being taken to his Majeſties uſe, would afford him (beſides the ſaid Annual Stipends) a great yearly Revenue.

The King, conſidering of it, could not think fit, that ſuch a plauſible Propoſition, as taking to himſelf the Lands of Biſhops, ſhould be made in vain: only he was reſolv'd to prey further off, and not to fall upon the ſpoyl too near the Court, for fear of having more partakers in the Booty, than might ſtand with his profit.

And to this end he deals with *Holgate* preferred not long before, from *Landaff*, to the See of *York*: from whom he takes, at one time, no fewer than *Seventy Mannors*, and *Townſhips*, of good *old Rents*; giving him, in exchange, to the like yearly value, certain Impropriations, Penſions, Tythes, and Portions of Tythes, (but all of an extended *Rent*) which had accrued to the Crown by the Fall of Abbeys: *Which Lands*, he ſaid, by Act of Parliament, to the Dutchy of *Lancaſter*. For which ſee 37 *Hen.* 8. *Chap.* 16.

He diſmembred alſo, by theſe Acts, certain Mannors from the See of *London*; and others, in like manner from the See of *Canterbury*; but not without ſome reaſonable Compenſation for them.

And although, by reaſon of his death, which followed within a ſhort time after, there was no further Alienation made, in his time, of the Churches Patrimony; yet having open'd ſuch a gap, and diſcovered this Secret, that the Sacred Patrimony might be Alienated with ſo little trouble, the Courtiers of King *Edward*'s time, would not be kept from breaking violently into it, and making up their own Fortune, in the ſpoyl of Biſhopricks. So impoſſible a thing it is, for the ill Examples of Great Princes, not to find followers in all Ages; eſpecially, where *Profit* or *Preferment*, may be furthered by it. *Thus* Heylyn.

CHAP. VI.

Of ſome other Paſſages concerning this King, and likewiſe of his death.

HAving now proſecuted this Relation thus far, and drawing to an end of it, we will here inſert a Paſſage out of Dr. *Heylyn*'s Hiſtory of Reformation (*Pag.* 6.) concerning King *Henry* the Eighth's Abſolute Power of diſpoſing of the Crown. The words are theſe.

Anno Regni 28.

'In the Act of Succeſſion, which paſt in the 'Parliament

'Parliament of this year, there is this Clauſe, to 'wit, *That for lack of Lawful Heirs of the Kings Body, it ſhould and might be lawful for Him, to confer the Crown, on any ſuch Perſon, or Perſons, as ſhould pleaſe his Highneſs, and according to ſuch Eſtate, and after ſuch Manner, Form, Faſhion, Order, and Condition, as ſhould be Expreſſed, Named, Declared, and Limited, in his Letters Patents, or by his Laſt Will: The Crown to be enjoyed by ſuch Perſon, or Perſons, ſo to be nominated and appointed, in as large and ample manner, as if ſuch Perſon, or Perſons, had been his Highneſs's Lawful Heirs to the Imperial Crown of this Realm.* Thus Dr. *Heylyn.*

By this, and what hath been ſaid in theſe *Collections*, it evidently appears, that all Inheritances, both Civil, and Eccleſiaſtical; as likewiſe the Lives of all men, in the Reign of this King, depended upon the Arbitrary Government of thoſe times.

Now we muſt end this ſtory, concerning matters of Religion in this Kings Reign, with a brief Relation of his Death, with a Summary Account of his Wives, and the years of his Reign.

The Relation of his Death is thus deliver'd by Dr. Heylyn, *in his Hiſtory of Reformation.* Page 14.

THe King, having lived a voluptuous Life, and too much indulged to his Palate, was grown ſo corpulent, or rather ſo over-grown

with an unweildy burthen of Fleſh, that he was not able to go up Stairs, from one Room to another; but as he was hoiſed up by an Engine: which filling his Body with foul and foggy Humors, did both waſt his Spirits, and encreaſe his Paſſions. In the midſt of which Diſtempers, it was not his leaſt care to provide for the Succeſſion of the Crown to his own Poſterity. At ſuch time as he married *Anne Bulleign*, He procur'd his Daughter *Mary* to be declar'd *Illegitimate*, by Act of Parliament: The like he alſo did by his Daughter *Elizabeth*, when he had married *Jane Seymour*; ſettling the Crown upon his Iſſue by the ſaid Queen *Jane*.

But having no other Iſſue by her, but Prince *Edward*; and none at all by his following Wives, he thought it a point of prudence to eſtabliſh the Succeſſion by more Stayes than one. For which cauſe he procured an Act of Parliament in the 35 year of his Reign, in which it is declared, *That in default of Iſſue of the ſaid Prince* Edward, *the Crown ſhould be entail'd to the Kings Daughter, the Lady* Mary, *and the Heirs of her Body: And ſo likewiſe to the Lady* Elizabeth, *and the Heirs of her Body: And for lack of ſuch Iſſue, to ſuch, as the King by his Letters Patents, or his laſt Will in Writing, ſhould limit.*

Of which Act of Parliament, he, being now ſick, and fearing his approaching end, made ſuch uſe, in laying down the ſtate of the Succeſſion

ceſſion to the Crown, in this Laſt Will, that (contrary to all Juſtice) he totally Excluded the whole *Scottiſh-Line* (Deſcended from the Lady *Margaret*, his eldeſt Siſter) from all hopes of having their turns in it.

His Infirmity, and the weakneſs it brought upon him, confining him to his Bed, he had a great deſire to receive the Sacrament: and being perſwaded to receive it in the eaſieſt poſture (ſitting, or raiſed up in his Bed) he would by no means yield unto it; but caus'd himſelf to be taken up, and plac'd in his Chair; in which he heard the greateſt part of the Maſs, till the Conſecration; and then receiv'd the Bleſſed Sacrament on his Knees, as at other times; ſaying withal, (as *Saunders* relates the Story) *That if he did not only caſt himſelf upon the Ground, but even under it alſo, he could not give unto the Sacrament, the Honor that was due unto it.*

The inſtant of his Death approaching, none of his Servants (though thereunto deſir'd by his Phyſicians) durſt acquaint him with it: till at laſt Sir *Anthony Denny* undertook that ungrateful Office: which the King entertaining with leſs impatience than was looked for from him, gave order, that Archbiſhop *Cranmer* ſhould be preſently ſent for. But he being then at *Croyden*, it was ſo long before he came, that he found him ſpeechleſs. However, applying himſelf to the Kings preſent condition, and diſcourſing to Him on this Point, *That Salvation*

was to be obtain'd only by Faith in Chriſt: He deſired the King, (if he underſtood the effect of his words, and believ'd the ſame) that he would ſignifie ſo much by ſome Sign or other: which the King did, by wringing him gently by the Hand; and ſhortly after died.

There is a ſharp, but ſhrewd Character of this King; to wit, That *he never ſpared Woman in his Luſt, nor Man in his Anger.* Sir *Walter Rawleigh* ſays of him, That *if all the Patterns of a Mercileſs Prince had been loſt in the World, they might have been found in this King.* Thus Dr. *Heylyn.*

I will here ſet down ſome Paſſages out of his laſt Will, related by Dr. Heylyn, *pag.* 23. *By which it will appear, how conſtant he was till his death, in profeſſing and maintaining theſe following Points of Catholick Doctrine; to wit, The Real Preſence in the Sacrament: Invocation of Saints: and Prayer for the Dead.* The words of the Will are theſe;

WE moſt humbly, and heartily recommend our Soul to God: who, in the Perſon of his Son redeemed us with his moſt precious Body and Blood. And for our better remembrance thereof, hath left here with us, in his Church Militant, the Conſecration, and Adminiſtration of his moſt precious Body and Blood.

We

We alſo inſtantly deſire, that the Bleſſed Virgin *Mary*, with all the Holy Company of Heaven, may continually pray for us, whilſt we live in this World; and at our paſſing out of it; that we may the ſooner attain everlaſting life.

We likewiſe further Ordain, That there be a convenient Altar at *Windſor*, honorably prepared, with all things requiſite, and neceſſary, for a daily Maſs, there to be ſaid perpetually, while the World ſhould endure.

Moreover, He gave Order, That all Divine Offices accuſtomed for the Dead, ſhould be daily Celebrated for him.

And, that at the removal of his Body to *Windſor*, a Thouſand Marks ſhould be diſtributed amongſt the Poor, to pray for the Remiſſion of his Sins, and the good of his Soul. *Thus Dr.* Heylyn.

An Account of his Wives.

Of Six Wives this King had, *Anne Boleign*, his Second Wife, was beheaded for Inceſt with her own Brother.

The Third, *Jane Seymour*, being in Childbirth, and in danger of death, had her Belly ripp'd up to preſerve the Child.

The Fourth, *Anne of Cleve*, was caſt off within two or three Months.

The Fifth, *Catherine Howard*, was beheaded for Adultery.

Concerning

Concerning his Sixth Wife, thus writes Sir Rich. Baker, *Page* 418.

The Sixth, *Catherine Parre*, being an earneſt Proteſtant, was accuſed to the King, to have Heretical Books in her Cloſet: and this was ſo aggravated againſt her, that they prevail'd with the King to Sign a Warrant to Commit her to the Tower, with a purpoſe to have burnt her for Hereſie. This *Warrant* was committed to *Wriothſley*, Lord Chancellor; and he, by chance letting it fall from him, it was taken up, and carried to the Queen; who having read it, went ſoon after to viſit the King. Being come to the King, he preſently fell into Talk with her, about ſome Points of Religion, demanding her Reſolution therein.

But ſhe knowing, that his nature was not to be croſs'd, ſpecially conſidering the caſe ſhe was in, made him anſwer, 'That She was a Woman, accompanied with many Imperfections; 'but his Majeſty was Wiſe, and Judicious, of 'whom ſhe muſt learn, as of her Lord, and 'Head.

Not ſo, by St. Mary (ſaid the King) *for you are a Doctor*, Kate, *to inſtruct us, and not to be inſtructed by us, as often we have ſeen heretofore.*

'Indeed, Sir, (ſaid She) if your Majeſty have 'ſo conceiv'd, I have been miſtaken. For if 'heretofore I have held talk with your Majeſty, 'it

'it hath been to learn ſome Point of your Ma'jeſty, whereof I ſtood in doubt: and ſome'times, that with my Talk I might make you 'forget your preſent infirmity. *And is it ſo,* (ſays King) *Then we are Friends.*

But nevertheleſs, ſoon after, upon a day, appointed by the Kings Warrant for apprehending her, the King being diſpos'd to walk into the Garden, took the Queen with him: when all on the ſudden the Lord Chancellor, with Forty of the Guard, came into the Garden, with a purpoſe to apprehend her: whom, as ſoon as the King ſaw, he ſtept to the *Chancellor,* and calling him *Knave* and *Fool,* bid him get him out of his Preſence.

The Queen, ſeeing the King ſo angry with him, began to intreat him; to whom the King ſaid, *You little know, what it is he came about. Of my Word, Sweet-heart, he hath been a very Knave to Thee.*

Thus the Queen was preſerv'd; who elſe had taſted of as bitter a cup, as any of his former Wives had done. *Thus Sir* Rich. Baker.

Now we will give an Account of the Years, when theſe changes were made. Sir Rich. Baker, *Page* 425.

IN the Eighth year of this King's Reign, *Luther* began to Preach againſt the Authority of the *Pope,* and to bring in a Reformation of Religion:

ligion: for repreſſing of whom the Council of *Trent* was called by Pope *Paul* the Third.

At the ſame time, with *Luther*, there aroſe alſo, in the ſame Country, other *Reformers* of Religion, as *Zuinglius*, *Oecolampadius*, *Melanchon*, *&c.* who differing from *Luther* in ſome Points, made the difference, which is, at this day, of *Lutherans* and *Proteſtants*; ſo call'd at firſt at *Ausburgh*, for making a *Proteſtation*, in defence of their Doctrine.

In his Two and twentieth year, a Proclamation was ſet forth, That no Perſon ſhould purchaſe any thing from the *Court* of *Rome*: and this was the firſt beginning of his Deſerting the Church of *Rome*.

In his Three and twentieth year, the Clergy ſubmitting themſelves to the King, for being found guilty of a *Premunire*, were the firſt that called him *Supreme Head of the Church*; yet with this reſtriction, *So far as it was according unto Gods Word*; and not otherwiſe.

In his Four and twentieth year, an Act of Parliament was made, That no Perſon ſhould Appeal, for any Cauſe, out of this Realm, to the Court of *Rome*.

In his Twenty ſixth year, an Act was made, which Authoriz'd the King to be *Supreme Head of the Church of* England, and the Authority of the *Pope* to be aboliſh'd; and then alſo was given to the King the *Firſt Fruits*, and *Tenths*, of all *Spiritual Livings*: and this Year were many

put

put to death: *Papists* for denying the *Kings Supremacy: Protestants*, for denying the *Real Presence* in the Sacrament: nor is it credible, what numbers suffered death, for these two Causes, in the last *Ten Years* of the Kings Reign: of whom, if we should make particular mention, it would reach a great way in the *Book of Martyrs.*

In his Eight and twentieth Year, the Lord *Cromwel* was made *Vicar General*, under the King, over the *Spirituality*: and at least *Four Hundred* Monasteries were suppress'd, and all their Lands and Goods, conferred upon the King, by an Act of Parliament.

In his One and thirtieth Year, was set forth by the Bishops, the Book of the *Six Articles*; and all the rest of the Monasteries were conferred upon him.

Lastly, In his Thirty fifth Year, all Colleges, Chantries, and Hospitals, were given to him. Thus Sir *Rich. Baker.*

Here you have had a short view of the Beginning, and sad Effects, of this Prodigious Change of Religion, begun by King *Henry* the Eighth,

A Further

PROSECUTION

Of these

HISTORICAL COLLECTIONS

Concerning a

Second Change of Religion,

Made for

POLITICK ENDS,

And of the

Occurrences concerning it;

In the Reign of

King *E D W A R D* the Sixth.

A Preamble.

THIS is a Summary Account of this King's Reign, (as to these matters of Religion) taken out of the *Preface* of Dr. *Heylyn*'s History of Reformation.

Where, after a brief Narration of King *Henry* the Eighth's Deserting the *Pope*, he gives this following Account of his Son King *Edward* the Sixth: The Relation whereof begins thus.

Next comes his Son *Edward* the Sixth upon the

the Stage, whoſe Name was made uſe of to ſerve Turns withal, and his Authority abuſed to his own undoing.

In his Firſt year, the *Reformation* was reſolved on, but on different ends; endeavoured by ſome Biſhops, and others of the Lower Clergy; and promoted with the like Zeal and Induſtry, but not with like Integrity, by ſome great Men about the Court: Who, under Colour of removing corruptions out of the Church, had caſt their eyes upon the Spoil of Shrines and Images, (though ſtill preſerved in the greateſt part of the *Lutheran* Churches) and the improving their own Fortunes by the Chantry Lands: All which they moſt Sacrilegiouſly divided amongſt themſelves, without admitting the poor King to ſhare with them; though nothing but the filling his Coffers, by the Spoil of *the one*, and the Encreaſe of his Revenue by the fall of *the other*, was openly pretended in the Conduct of it.

But to ſpeak no more of this, the work chiefly intended, was vigorouſly carried on by the King and his Counſellors, as appears by the Doctrinals in the Book of *Homilies*, and by the Practical part of Chriſtian Piety.

And here the buſineſs might have reſted, if *Calvin*'s Pragmatical Spirit had not interpoſed. He firſt began to quarrel at ſome paſſages in the Liturgy; and afterwards never left Soliciting the Lord Protector, and practiſing, by his Agents,

Agents, on the Court, the Country, and the Univerſities, till he had laid the firſt Foundation of the *Zuinglian Faction*; who laboured nothing more than Innovation, both in *Doctrine* and *Diſcipline*: to which they were encouraged by nothing more, than ſome improvident Indulgence, granted unto *John Alaſco*; who bringing with him a mixed multitude of *Poles* and *Germans*, obtained the Priviledge of a Church for himſelf, and his, diſtinct in *Government*, and *Form* of *Worſhip*, from the Church of *England*.

This much animated the *Zuinglian Goſpellers* to practice, firſt upon the Church; who being Countenanced, if not Headed by the Earl of *Warwick*, (who then began to undermine the Lord Protector) firſt quarrelled the Epiſcopal Habit; and afterwards enveighed againſt Caps, and Surplices; againſt Gowns and Tippets: But fell at laſt upon *the Altars*, which were left ſtanding by the Rules of the Liturgy.

The touching upon this ſtring made excellent Muſick, to moſt of the Grandees of the Court; who had, before, caſt many an envious eye, on thoſe coſtly Hangings, that maſſy Plate, and other Rich and Precious things, which adorned thoſe Altars.

And *what need all this waſt*, ſaid *Judas*, when one poor Chalice only, and perhaps not that, might have ſerved the turn. Beſide, there

there was no ſmall ſpoil to be made of *Copes*; in which the Prieſt Officiated at the Holy Sacrament: Some of them being made of Cloth of Tiſſue, Cloth of Gold and Silver, or Embroydred Velvet; the meaneſt being made of Silk, or Sattin, with ſome decent Trimming.

And might not theſe be handſomely converted unto private uſes, to ſerve as Carpets to their Tables, Coverlets to their Beds, or Cuſhions for their Chairs, and Windows. Hereupon ſome rude People are encouraged, under-hand, to beat down ſome Altars; which makes way for an Order of the Council-Table, to take down the reſt, and ſet up Tables in their places; followed by a Commiſſion, to be executed in all parts of the Kingdom, for ſeizing on the Premiſes for the King's uſe.

But as the Grandees of the Court intended to defraud the King of ſo great a booty; and the Commiſſioners to put a cheat upon the Court-Lords, who employed them in it: So they were both prevented, in ſome places, by the Lords and Gentry of the Country; who thought the Altar-cloths, together with the Copes, and Plate of their ſeveral Churches, to be as neceſſary for themſelves, as for any others.

This Change drew on the Alteration of the former Liturgy, but almoſt as unpleaſing to the *Zuinglian Faction*, as the former was. In which conjuncture of Affairs, King *Edward* the Sixth, died.

From the begining of whoſe Reign, the Reformation began: All that was done, in order to it, under King *Henry* the Eighth, ſeemed but *accidental* only, and by the by, rather deſigned on Private Ends, than out of any ſettled purpoſe of a Reformation; and therefore intermitted, and reſumed again, as thoſe Ends had variance. But now the great Work was carried on with a conſtant hand; the Clergy cooperating with the King, and the Council, for the effecting of it.

But ſcarce had they brought it to this paſs, when King *Edward* died; whoſe Death I cannot reckon for an infelicity to the Church of *England*. For, being ill principled in himſelf, and eaſily enclined to embrace ſuch Counſels, as were offered to him, it is not to be thought, but that the reſt of the Biſhopricks (before ſufficiently impoveriſhed) muſt have followed *Durham*, and the poor Church be left as deſtitute of Lands, and Ornaments, as when ſhe came into the World, in her Natural Nakedneſs.

Nor was it like to happen otherwiſe, in the following Reign of Queen *Jane*, if it had laſted longer than a *Nine-days* wonder.

For *Dudley*, of *Northumberland*, who then ruled the roſt, and had, before, diſſolved, and in hope devoured, the wealthy Biſhoprick of *Durham*, might eaſily have poſſeſſed himſelf of the greateſt part of the Revenues of *York*, and *Carliſle*. By means whereof he would have made himſelf

himſelf more abſolute on the North-ſide of *Trent*, than the poor Titular Queen had been on the South-ſide of it: To carry on whoſe Intereſt, and maintain her Title, the poor remainder of the Churches Patrimony was, in all probability, to have been ſhared amongſt thoſe of the Party, to make them ſure unto that ſide. *Thus far out of Dr.* Heylyn's *Preface, Summarily, concerning this Rapine and Sacriliege, which followed this Second Change of Religion.*

Now in the Hiſtory it ſelf, (*Page* 33.) Dr. *Heylyn* begins orderly to treat of the Reign of this King, as to matters of Religion, as will appear by what ſhall be here ſaid.

CHAP. I.

Of the many Policies uſed in the Introducing this Second Change of Religion.

Anno Regni Edwardi *Sexti.* 1.

THE Solemnities of the Coronation being paſſed, the Grandees of the Court began to entertain ſome thoughts of a *Reformation.* In which they found Archbiſhop *Cranmer*, and ſome other Biſhops, to be as forward as themſelves; but

on different ends; endeavoured by the Biſhops out of Zeal, but by the Courtiers, upon a hope of enriching themſelves by the ſpoil of Biſhopricks. To the Advancement of which Work, the Conjuncture ſeemed to be as proper, as they could deſire. For firſt, the King being of ſuch tender Age, and wholly governed by the Will of the Lord Protector, who had declared himſelf a Friend to the *Lutheran* party, in the time of King *Henry*, was eaſie to be moulded into any form: And as the Champions of the Papacy were removed out of all Office, ſo it was thought expedient, for the better carrying on of the Deſign, not only to releaſe all ſuch, as had been committed unto Priſon, but alſo to recal all ſuch, as had been forced to abandon the Kingdom, for not ſubmitting to King *Henries* Six Articles. But the buſineſs was of greater moment, than to expect the coming back of theſe Men. Wherefore neither to loſe time, nor to preſs too much at once upon the People, it was thought fit, to ſmooth the way to the intended Reformation, by ſetting out ſome *Preparatory Injunctions*: and this to be done by ſending out *Commiſſioners*, into all parts of the Kingdom, armed with *Inſtructions*, to enquire into all Eccleſiaſtical Concernments: Which *Commiſſioners* were *accompanied* with Preachers, appointed to inſtruct the People.

And, that they might not cool, or fall off again from what they had been taught, they were

were to leave ſome *Homilies* with the Pariſh-Prieſt; (which the Archbiſhop had compoſed.)

Now, beſides the Points, contained in the ſaid *Injunctions*, the Preachers were to perſwade them from *Invocation of Saints*, *Praying for the Dead*, *Images*, *Uſe of Beads*, *Aſhes*, *Proceſſions*, *Maſs*, *Dirges*, &c. All which was done to this intent, That the People, being prepared by little and little, might with more eaſe, and leſs oppoſition, admit the total Alteration in the face of the Church, which was intended, in due time, to be introduced. *Thus Dr.* Heylyn, *concerning this Policy.*

Another Policy.

But there was ſomething more than the Authority of a *Minor* King, which drew on ſuch a general Conformity to theſe *Injunctions*; and thereby ſmoothed the way to thoſe Alterations, both in Doctrine, and Worſhip; which the Grandees of the Court, and Church, had began to faſhion. The Lord Protector, and his Party, were more experienced in Affairs of State, than to be told, That all great Counſels, tending to Innovation in the Publick Government, (eſpecially where Religion is concerned) are, either to be back'd by Arms, or otherwiſe prove deſtructive to the undertakers. For this cauſe, he reſolves to put himſelf at the Head of an Army; as well for the ſecurity of his Perſon, and the preſervation of his Party, as

for the carrying on of the Deſign againſt all Opponents. And for the raiſing of an Army, there could not be found a fairer colour, nor a more popular pretence, than a War with *Scotland*; not to be made on any new Emergent Quarrel, (which might be apt to bread ſuſpition in the heads of the People), but in purſuit of the great Project of the King Deceaſed, for uniting that Realm, by a Marriage, to the Crown of *England*. On this Pretence, Levies are made in all parts of the Kingdom. He entertained alſo certain Regiments of *Walloons*, and *Germans*; becauſe they were conceived more likely to enforce Obedience, (if his Deſign ſhould meet with any oppoſition) than the natural *Engliſh*. *Thus Dr.* Heylyn, *concerning this War with* Scotland.

A Third Policy.

But, in the firſt place care was taken, that none of the Neighboring Princes ſhould either hinder his Proceedings, or aſſiſt the Enemy. That which ſeemed to give moſt ſatisfaction to the Court of *France*, was the performance of a Solemn Obſequy, for King *Francis* the Firſt: Whoſe Funerals were no ſooner Solemnized in *France*, but Order was given for a *Dirge* to be ſung in all the Churches of *London*, as alſo in the Cathedral Church of St. *Paul*: in the Quire whereof, (hung with Black) a ſumptuous Hearſe was ſet up, for the preſent Cere-

Ceremony. And the next day Archbiſhop *Cranmer*, aſſiſted with Eight other of the Biſhops, all in their rich Miters, and other their *Pontificals*, did ſing a Maſs of *Requiem*; the Funeral Sermon being Preached by Dr. *Ridley*. This great Solemnity being thus honorably performed, the Commiſſioners for the Viſitation were diſpatched to their ſeveral *Circuits*, and the Army drawn to their *Rendez-vous*. Thus Dr. *Heylyn*, concerning what was done before the calling of a Parliament.

CHAP. II.

Of what was done in Parliament in order to the Eſtabliſhing this Change of Religion. Dr. Heylyn, *Page*, 47.

A Parliament began, upon the Fourth of *November*, in which the Cards were ſo well pack'd by Sir *Raiph Sadler*, that there was no need of any further Shuffling, till the end of the Game: This very Parliament, without any ſenſible Alteration of the Members of it, being continued until the Death of the King. And though this Parliament conſiſted of ſuch Members, as diſagreed amongſt themſelves in reſpect of Religion; yet they agreed well enough together, in one com-

mon Principle; which was, to ſerve the preſent time, and preſerve themſelves: which appears plainly, by the ſtrange mixture of the Acts, and Reſults thereof; ſome tending to the preſent Benefit, and Enriching of particular Perſons: And ſome again, being deviſed on purpoſe, to prepare a way for expoſing the Revenues of the Church, unto ſpoil, and rapine.

There was an Act made in King *Henry* the Eighths time: Inhibiting the reading of the Old and New Teſtament, in the Engliſh Tongue. But this was here abrogated, together with all, and every Act, or Acts of Parliament, concerning Doctrine, and matters of Religion, and all and every Article, Branch, Sentence, and Matter, Pains, and Forfeitures, in the ſame contained. By which repeal, all Men ſeem to have been put into a liberty of reading Scripture, and being in a manner, their own Expoſitors; and of entertaining what Opinions in Religion beſt pleaſed their fancies; and promulgating ſuch Opinions, as they entertained: So that the *Engliſh* enjoyed that liberty, which the *Romans* are affirmed, by *Tacitus* to have enjoyed, without control, in the times of *Nerva*; that is to ſay, *A liberty of being of what Opinion they pleaſed, and of ſpeaking freely their Opinions, whereſoever they liſted.*

There was alſo an Act paſſed, Entituled, *An Act againſt ſuch, as ſpeak againſt the Sacrament of*

of the Altar. And to ſay truth, it was but time, that ſome proviſion ſhould be made, to ſuppreſs that Irreverence and Profaneneſs, with which the Bleſſed Sacrament, was, at that time, handled, by too many of thoſe, who ſeemed moſt ignorantly Zealous of Reformation. For, they reproached it with ſuch names, and ſo unbecoming the mouths of Chriſtians, that they were never taken up by the *Turks*, and *Infidels*.

There was another Act paſſed, for the Receiving the Communion *in both kinds*; yet with theſe Proviſoes notwithſtanding, *If neceſſity did not otherwiſe require*; as in the Caſe of ſudden Sickneſs, and other ſuch like Extremities; in which it was not poſſible, that Wine could be provided for the uſe of that Sacrament; nor the ſick Man depart in peace without it. And Secondly, That the permitting this Liberty to the People of *England*, ſhould not be looked upon, as a condemning of any other Church or Churches, or their Practices, in which the contrary is obſerved. *Thus Dr.* Heylyn *concerning theſe acts of Parliament.*

Another Act of Parliament.

The next great Buſineſs was the Retrieving of a Statute made in the Twenty ſeventh year of King *Henry* the Eighth: By which all Chantries, Colleges, Free-Chappels, and Hoſpitals were given to the King. But he died before he had taken many of them into his Poſſeſſion.

And,

And the Grandees of the Court not being willing to loſe ſo Rich a Booty, it was ſet on foot again, and carried in this preſent Parliament. In which were Granted to the King, all Chantries, Colleges, Free-Chappels, Hoſpitals, Fraternities, Brotherhoods and Gilds (not already ſeized on by his Father) with all their Lands, and Goods: which being ſold at a low rate, enriched many and ennobled ſome: And therefore made them firm in maintaining the change. *Thus Dr.* Heylyn *concerning the ground of maintaining this Change of Religion.*

Of Chantries.

Now as concerning the Nature of theſe Chantries here given to the King, ſomething hath been ſaid, out of Mr. Dugdale, *in the Reign of* Henry *the Eighth. But it will not be amiſs, in this place, to ſet down what Dr.* Heylyn *ſays concerning them.* pag. 51. *His words are theſe.*

THeſe Chantries conſiſted of *Salaries*, to one, or more Prieſts, to ſay Maſs daily, for the Souls of their deceaſed Founders, and their Friends: Which not ſubſiſting of themſelves, were generally Incorporated, and united to ſome Parochial, Collegiate, or Cathedral Church: no fewer, than Forty ſeven, being Founded in St. *Paul's* Free Chappels; which, though ordained for the ſame intent with others,

yet

yet were independent, of ſtronger Conſtitution, and richer Endowment: though therein they fell ſhort of the Colleges; which exceed them, both in the beauty of their Buildings, the number of their Prieſts maintained by them, and the proportion of Revenue allotted to them. *Thus Dr.* Heylyn *concerning theſe Foundations made for Praying for the Dead.*

A Sermon Preached.

Now concerning the Suppreſſing of theſe Chantries, it was Preached at *Mercers-Chappel* in *London*, by one Dr. *Cromer* (a Man, that wiſhed well to the Reformation) That *if Trentals, and Chantry-Maſſes could avail the Souls in Purgatory, then the Parliament did not well, in giving away Colleges, Chantries,* &c. *which ſerved principally for that purpoſe. But if the Parliament did well, in diſſolving, and beſtowing them on the King* (*which he thought that no Man could deny*) *then was it a plane caſe, that ſuch Chantries, and private Maſſes, did confer no Relief on the Souls in Purgatory.* Which *Dilemma*, (though it were unanſwerable) yet was the matter ſo handled by the Biſhops, (ſeeing how much the Doctrine of the Church was concerned therein) that they brought him to a Recantation at St. *Paul's*-Croſs, in the *June* next following; (this Sermon being Preached in *Lent*): where he confeſſed himſelf to have been ſeduced by naughty Books, contrary to the

the Doctrine then received in the Church. But the current of these times have run another way; and *Cromer* might now have Preached that safely, for which, before, he had been brought into so much trouble. *Thus far Dr.* Heylyn *as to these Chantries.*

An Act of Parliament, for the Election of Bishops.

BUt that which made the greatest Alteration, and threatned most danger to the State Ecclesiastical, was, *The Act*, Entituled, *An Act for the Election of Bishops, and what Seals and Stiles shall be used by Spiritual Persons*, &c. In which it is Ordained, *That Bishops should be made by the Kings Letters Patents, and not by the Election of the Dean and Chapters: and that all their Processes, and Writings should be made in the King's Name, only with the Bishops* Teste *added to, and Sealed with no other Seal, but the Kings, or such as should be Authorized, and appointed by him.* In the composing of which Act there was more danger couched, than at first appeared. By the last branch thereof, it was plain, and evident, That the intent of the Contrivers, was by degrees to weaken the Authority of the Episcopal Order, by forcing them from their strong hold of *Divine Institution*, and making them no other, than the King's Ministers only; his *Ecclesiastical Sheriffs*, as a Man might say, to execute his

his Will, and diſperſe his Mandates. And of this Act ſuch uſe was made, That the Biſhops of thoſe times were not in a capacity of *Conferring Orders*, but as they were thereunto impowered by ſpecial Licence. The tenor whereof (if *Saunders* be to be believed) was in theſe words: to wit,

The King, to ſuch a Biſhop, Greeting. Whereas All, and All manner of Juriſdiction, as well Eccleſiaſtical, as Civil, flows from the King, as from the Supreme of all the Body, &c. We therefore Give, and Grant to you Full Power and Licence, (to continue during our good Pleaſure) of conferring Orders within your Dioceſs, and promoting fit Perſons, unto Holy Orders, even to that of Prieſthood.

Which being looked upon by Queen *Mary*, not only as a dangerous Diminution of the Epiſcopal Power, but as likewiſe an odious Innovation in the Church, She cauſed this Act to be Repealed in the Firſt year of her Reign.

There was alſo, in the firſt branch, more contained, than did appear. For, though it ſeem'd to aim at nothing, but that the Biſhops ſhould depend wholly upon the King for their Preferment; yet the true drift of that Deſign was, to make *Deans and Chapters* uſeleſs, and thereby to prepare them for a Diſſolution. *Thus Dr.* Heylyn *concerning this Act of Parliament.*

I will take leave here, (although it be not its proper place) to inſert an Act of Parliament of the third year of this King's Reign, concerning the Form to be uſed in making of Biſhops. The words of the Act are theſe: to wit,

THat ſuch form and Manner of Making, and Conſecrating of Archbiſhops, Biſhops, Prieſts, and Deacons, as by Six Prelates, and Six other Learned Men, or by the moſt number of them (they being appointed, and aſſigned by the King) ſhall be deviſed for that purpoſe, and ſet forth under the Great Seal, ſhall be accounted, as lawfully exerciſed, and Uſed, and no other. *Thus Dr.* Heylyn, page 82. *concerning the Election of Biſhops.*

From this Alteration, which was made in Parliament, in reference to the making of Biſhops, and the way of Exerciſing their Authority, we ſhall find, in the Progreſs of this ſtory, That there was great Havock and Spoyl made of the Biſhopricks themſelves. Two Examples, and Teſtimonies whereof here immediately follow. Related thus by Dr. Heylyn, *pag.* 129.

THe See of *Lincoln*, being vacant, it was kept void from *Auguſt* till the next *June*: During which interval, the Patrimony of that great and wealthy Biſhoprick (one of the richeſt in

in the Kingdom) was so dismembred in it self, so parcelled out for a prey to others, That when the new Bishop was to be restored to his Temporals, there was none of all his Mannors reserved for him, but his Mannor of *Bugden*, together with some Farms and Impropriations: The rest was to be raised out of the Profits of his Jurisdiction: Yet so, that nothing was to be abated in his Tenths and First Fruits; which were kept up according to their former value.

The second Example is this:

Doctor *Barlow* being made Bishop of *Bath* and *Wells*, gratified the Lord Protector with a Present of Eighteen or Nineteen Mannors, which anciently belonged unto it. And lying all, or most part of them, in the County of *Sommerset*, seemed very conveniently disposed of, for the better maintenance of the Title of Duke of *Sommerset*, which the Protector had taken to himself. Many such strange Donations we shall find in others: The more to be excused, because there was no other Means (as the times then were) to preserve the whole, but by advancing some part thereof, to preserve the rest. *Thus Dr.* Heylyn, *page* 130. *concerning these Bishopricks; And thus far concerning the proceedings of this Parliament.*

CHAP.

CHAP. III.

Of ſeveral other Alterations in Religion made in the beginning of this Year: Of which Dr. Heylyn *gives this Account* Page 54.

Anno Regni Edwardi *Sexti.* 2.

NO ſooner was this year begun, but it was Ordered by the King, and his Privy Council, that no Candles ſhould be born upon *Candlemas*-day, nor *Aſhes*, or *Palms*, uſed any longer.

The Lords drove this buſineſs on ſo faſt, That before this Order could be publiſhed in the remote parts of the Kingdom, they followed it with another, (as little pleaſing to the main Body of the People) concerning the taking down of all Images; which in ſome places of the Realm, were either not taken down at all (as was required the year before, by the King's Injunctions), or had been Re-edified again, as ſoon, as the firſt heats of the Viſitation had began to cool.

Biſhop *Gardiner*, in a Letter of his, ſignified his great diſlike of ſome proceedings had at *Portſmouth*, in taking down the Images of Chriſt, and

and his Saints: certifying withal, That he had not only ſeen theſe Images, ſtanding in all the Churches of the *Lutherans*; but that *Luther* himſelf had purpoſly written a Book againſt ſome men, that had defaced them. And therefore it may be well thought, that Covetouſneſ ſpurred on this buſineſs, more than Zeal: There being none of theſe Images ſo poor, and mean, the ſpoyl whereof would not afford ſome Gold, and Silver, (if not Jewels alſo) beſides Cenſers, Candleſticks, and many other rich Utenſils, appertaining to them. In which reſpect, the Commiſſioners hereto Authorized were entertained, in many places, with ſcorn, and railing; and the further they went from *London*, the worſe they were handled: Inſomuch, as that one of them, as he was pulling down an Image in *Cornwal*, was ſtabbed. And though the Principal Offender was hanged, (which quieted all matters for a time) yet the next year the ſtorm broke out more violently than before; not only to the endangering of the peace of thoſe Weſtern Counties but in a manner of all the Kingdom. *Thus Dr.* Heylyn *concerning the Zeal of the People, about the taking down of Images.*

Which great Commotions the Council could not but foreſee, as the moſt probable Conſequents of ſuch Alterations: Eſpecially, when they are ſudden, and preſs'd too faſt. There being nothing, of which People commonly are ſo tender, as they are of Religion; on which

their happineſs depends, not only for this world, but the world to come.

And therefore it concerned them, in point of Prudence, to let the People ſee, that there was no intention to aboliſh all their ancient Ceremonies. And in particular, it was held expedient, to give the generality of the Subjects ſome contentment, in a Proclamation for the ſtrict keeping of *Lent*; and the Example of the Court in Purſuance of it.

For Dr. *Glaſier*, Preaching at *Paul*'s-Croſs, affirmed, That *Lent* was not Ordained of God to be Faſted; neither the eating of Fleſh to be forborn: But, that the ſame was a Politick Ordinance of men, and therefore might be broken by men at their pleaſures. Upon this, there was no ſcarcity of thoſe, that cried down all the Obſervations of Days and Times; even to the Libelling againſt that ancient and Religious Faſt, in moſt ſcandalous Rhymes: Complaint whereof being made by Biſhop *Gardiner*, to the Lord Protector, a Proclamation was ſet out; by which all People were commanded to abſtain from Fleſh in the time of *Lent*; and the King's *Lenten-dyet* was ſet out, and ſerved, as in former times. *Thus Dr.* Heylyn *concerning this Policy.*

To Eſtabliſh this more firmly, there was this following Act of Parliament made concerning it. Thus ſet down in the Statute Book.

'FOraſmuch as divers of the King's Subjects, 'have of late, more than in times paſt, 'broken and contemned ſuch Abſtinencies, as 'have been uſed in this Realm, upon Fridays 'and Saturdays, Ember-days, Vigils, Lent, 'and other accuſtomed times, this Parliament, 'conſidering, that due and godly Abſtinence is 'a means to Virtue, and to ſubdue mens Bodies 'to their Soul, and Spirit: And conſidering with-'al, that Fiſhers may thereby be more ſet a 'work; and that by eating of Fiſh, much Fleſh 'ſhall be ſaved, and encreaſed; and alſo for di-'vers other *Conſiderations*, and *Commodities* of 'the Realm, doth Enact and Ordain, That all 'manner of Statutes, Laws, Conſtitutions, and 'Uſages, concerning any manner of *Faſting*, 'and *Abſtinence* from any kind of meats, hereto-'fore in this Realm made or uſed, ſhall loſe their 'force and ſtrength, and be void, and of no ef-'fect. And alſo, that no Perſon, or Perſons, 'of what *Eſtate*, *Degree*, or *Condition* ſoever he, 'or they be, ſhall at any time, after the Firſt 'day of *May*, willingly, and wittingly, eat any 'manner of Fleſh, after what manner, or kind, 'or ſort, it ſhall be ordered, dreſſed, or uſed, up-'on any Friday, or Saturday, or upon any of

'the *Ember-days*, or upon any day, in the time 'commonly called *Lent*; nor upon any ſuch o-'ther day, as is, or ſhall be at any other time 'hereafter commonly excepted, and reputed as a '*Fiſh-day* within this Realm of *England*; where-'in it hath been commonly uſed to eat Fiſh, and 'not Fleſh: Upon pain, that every Perſon, eat-'ing any manner of Fleſh, upon any of the ſaid 'Days or Times prohibited by this Act, ſhall 'forfeit, for the ſaid firſt offence Ten ſhillings; 'and alſo ſuffer Impriſonment for the ſpace of 'Ten days. And during the time of his, or her 'ſaid Impriſonment, ſhall abſtain from eating 'of any manner of Fleſh.

Thus far the Act.

Little, or Nothing, hath been hitherto done in this King's Reign (as to Religion) but pull-ing down, and deſtroying. Wherefore it is now time to Eſtabliſh ſomething: Which is here done by that which immediately follows.

CHAP.

CHAP. IV.

Of the Adminiſtring the Communion, and of the Compoſing a Book of Common-Prayer. Of which thus writes Dr. Heylyn. *page* 57.

SOme Biſhops, and others, were Appointed by the King's Command, to Conſult together about one Uniform Order of Adminiſtring the Holy Communion in the Engliſh Tongue: Who ſo ordered it, That the whole Maſs ſhould proceed (as formerly) in the Latin Tongue; even to the very end of the Canon, and the receiving of the Sacrament by the Prieſt himſelf: Which being ended, they were to begin with an Exhortation, in the Engliſh Tongue, directed to all thoſe, that did intend to receive the Communion: Which Exhortation began with theſe words, *Dearly Beloved in the Lord, ye coming to this Holy Communion, &c.* Thus Dr. *Heylyn* concerning this ſtrange medly in the Divine Service.

But notwithſtanding the ſetting forth of this Uniform Order of Adminiſtring the Holy Communion, yer there did ariſe a marvellous Schiſm, and variety of Factions, in Celebrating the Communion Service, and Adminiſtring of the Sacrament,

crament, and other Rites, and Ceremonies of the Church. For ſome allowed of the King's proceedings; others, diſſemblingly, and patchingly, uſed ſome part of them; Many contemned them all. Moreover, it is obſerved in the Regiſter-Book of the Pariſh of *Petworth*, that many, at this time, affirmed, that the moſt Bleſſed Sacrament of the Altar was of little worth: So that in many places, it was irreverently uſed, and caſt out of the Church; and many other great Enormities committed: Which they ſeconded by oppugning the Eſtabliſhed Ceremonies; as Holy-Water, Holy-Bread, and divers other Rites of the Seven Sacraments. And yet theſe were not all the miſchiefs, which the time produced. For, in purſuance of this Schiſm, many of thoſe, that had been licenſed to Preach, appeared as active in Preaching againſt the King's proceedings, as many of the unlicenſed Preachers had been found to be. *Thus Dr.* Heylyn *concerning theſe Confuſions.*

Upon this it was adviſed, that a Publick Liturgy ſhould be drawn, and confirmed by Parliament; which was accordingly done. Now, here it is to be obſerved, that thoſe who had the directing of this Buſineſs, were before hand reſolved, that none but Engliſh Heads and Hands ſhould be uſed therein; leſt otherwiſe it might be thought, and perhaps objected, That they rather followed the Example of ſome other Churches, or were ſwayed by the Authority of

thoſe

thoſe Forein Aſſiſtants, than by the Word of God. Certain it is, that upon the very firſt reports of a Reformation here intended *Calvin* had offered his Aſſiſtance to Archbiſhop *Cranmer*, as himſelf confeſſed. But the Archbiſhop knew the man, and refuſed the offer. And it appears in one of Biſhop *Latimer*'s Sermons, that there was a report, about this time, of *Melanchon*'s coming: But it proved only a report. And though it was thought neceſſary, for the better ſeaſoning of the Univerſities, in the Proteſtant Reformed Religion, that *Bucer*, and *Peter Martyr* ſhould be invited to come over; yet the Archbiſhop's Letter of Invitation, ſent to *Bucer*, was not written till the 12th of *October*; at which time, the Liturgy, then in hand (being the chief Key of the Work of Reformation) was in a very good forwardneſs; and muſt be compleatly finiſhed, before he could ſo ſettle, and diſpoſe his affairs in *Germany*, as to come for *England*. And though *Peter Martyr*, being either more at leiſure, or more willing to accept of the Invitation, came many months before the other, yet neither do we find him here, till the end of *November*; when the Liturgy had been approved of. Nor was it likely, that they would make uſe of ſuch a man, in Compoſing a Liturgy, wherein they were reſolved to retain a great part of the ancient Ceremonies; who being made Canon of Chriſt's-Church in *Oxford*, and frequently preſent at Divine Service in that

Church, could never be prevailed with, to put on the Surplice. *Thus Dr. Heylyn, concerning the ground of ſetting out a Book of Common-Prayer.*

CHAP. V.

Of the Suppreſſion of Chantries, and other Foundations.

Whereof Dr. *Heylyn* gives this following Account, *page* 60.

WE muſt now attend the King's *Commiſſioners*, diſpatched into every Shire, to take a Survey of all Colleges, Free Chappels, Chantries, and Brotherhoods; according to the return of Commiſſions, it would be no difficult matter, to put a juſt Eſtimate and Value on ſo great a Gift: Or to know, how to parcel out, proportion, and divide the Spoyl, betwixt all ſuch, as had before, in hope, devoured it.

In the firſt place, (as lying neareſt) came in the Free Chappel of St. *Stephen*, originally Founded in the Palace at *Weſtminſter*, reckoned for the Chappel-Royal of the Court of *England*. The whole Foundation conſiſted of no fewer, than Thirty eight Perſons; to wit, One Dean,

Dean, Twelve Canons, Thirteen Vicars, Four Clerks, Six Choriſters; beſides a Verger, and one that had charge of the Chappel.

There was likewiſe a certain number appointed for the officiating of the daily Service: (*Gentlemen of the Chappel* they were commonly called.) As for the Chappel it ſelf, together with a Cloyſter of curious Workmanſhip, built by *John Chambers*, one of the Kings Phyſicians, and the laſt Maſter of the ſame, they are ſtill ſtanding as they were; the Chappel having been ſince fitted, and employ'd for a *Houſe of Commons*, in all times of Parliament. *Thus Dr.* Heylyn *concerning this Chappel.*

At the ſame time alſo fell the College of St. *Martins*, ſcituated in the City of *London*, not far from *Alderſgate*; firſt founded for a Dean, and Secular Canons, in the time of the Conqueror.

This College was ſurrendred into the Hands of King *Edward* the Sixth; who after, gave the ſame to the Church of *Weſtminſter*; and they, to make the beſt of the Kings Donation, ordered, That the Body of the Church, with the Quire, and Iſles, ſhould be Leaſed out for Fifty years, excepting out of the ſaid Grant, the Bells, Lead, Stone, Timber, Glaſs, and Iron, to be ſold, and diſpoſed of, for the ſole uſe, and benefit, of the ſaid Dean and Chapter.

Which foul Tranſaction being made, the Church was totally pulled down, a Tavern

built on the East-part of it; the rest of the Situation of the said Church, and College, together with the whole Precinct thereof, being built upon with several Tenements. But for this Sacriliege, the Church of *Westminster* was called immediately to a sober reckoning. For the Lord *Protector*, thinking it altogether unnecessary, that two Cathedrals should be Founded so near together; and conceiving, that the Church of *Westminster*, (as being of a late Foundation) might best be spared, had cast a longing Eye upon the goodly Patrimony, which remained unto it. And being then unfurnish'd of a House, or Palace, proportionable to his Greatness, he doubted not to find room enough, upon the Dissolution and Destruction of so large a Fabrick, to raise a Palace, equal to his vast Designs. Which coming to the Ears of *Benson*, the last Abbot, and first Dean of that Church, he could bethink himself of no other means to preserve the whole, than by parting, for the present, with more than half the Estate, which belonged unto it.

And thereupon a Lease is made of *Seventy Mannors* and *good Farms*, lying almost together, in the County of *Gloucester*, for the term of Ninety nine Years; which they presented to the Lord *Thomas Seymour*, to serve as an Addition to his Mannor of *Sudeley*; humbly beseeching him to stand their good Lord and Patron, and to preserve them in a fair esteem with the Lord *Protector*.

Another

Another Preſent of almoſt as many *Manners*, and *Farms*, lying in the Counties of *Gloceſter*, *Worceſter*, and *Hereford*, was made, for the like term, to Sir *John Maſon*, a ſpecial Confident of the Dukes; not for his own, but for the uſe of his *Great Maſter*: which, after the Duke, all came to Sir *John Bourn*, Principal Secretary of State, in the time of Queen *Mary*.

And yet this would not ſerve the turn, till they had put into the Scale their *Mannor* of *Iſlip*, conferred upon the Church by King *Edward* the Confeſſor; to which no fewer, than Two hundred cuſtomary Tenants owed their *Soyl* and *Service*: and being one of the beſt Woody things in theſe parts of the Realm, was to be granted alſo, without impeachment of *Waſt*; as it was accordingly.

By means whereof the *Deanery* was preſerv'd for the latter times. How it ſucceeded with the Biſhoprick, we ſhall ſee afterwards.

Thus *Benſon* ſaved the *Deanery*; but he loſt himſelf. For, calling to remembrance, that formerly he had been a means to Surrender the Abbey, and was now forc'd on the neceſſity of *Dilapidating* the Eſtate of the *Deanery*, he fell into a great diſquiet of Mind, which brought him to his Death, within ſome Months after.

The reaſon of ſelecting theſe two Free-Chappels *out of all the reſt, was becauſe there was more depending on the ſtory of them, than of any others. Thus Dr.* Heylyn *concerning the College of St.* Martins.

Bad

Bad Examples, ſeldom end, where they firſt begin. For the Nobility, and inferior Gentry, poſſeſſed of Patronages, conſidering how much the Lords, and Great Men of the Court, had improv'd their Fortunes, by the Suppreſſion of *Chantries*, and other *Foundations*, which had been granted to the King, conceiving themſelves in a capacity, to do the like, by taking into their Hands the yearly profits of ſuch Benefices, of which, by Law, they only were entruſted with the Preſentations.

Of which *Abuſe* complaint is made by Biſhop *Latimer*; who ſays, That *the Gentry of that time invaded the Profits of the Church, leaving the Title only to the Incumbent; and that Chantry-Prieſts were put, by them, into ſeveral Cures, to ſave their Penſions. That many Benefices were let out in Fee-Farm, or given unto Servants, for keeping of Hounds, Hawks, and Horſes, and for making of Gardens.* And finally, *That the poor Clergie, being kept to ſome ſorry Pittance, were forc'd to put themſelves into Gentlemens Houſes, and there to ſerve, as Clerks of the Kitchin, Surveyors, Receivers,* &c.

Biſhop *Latimer*, in his Printed *Sermons*, *Page* 38. 71. 91. 114.

All which Enormities, (though tending ſo apparently to the Diſhonour of God, and Diſgrace of Religion) were generally connived at by the Lords, and others, becauſe they could not queſtion thoſe, who had ſo miſerably invaded the

the Churches Patrimony, without condemning of themſelves. *Thus Dr.* Heylyn *relates theſe Prodigious Sacrilieges.*

CHAP. VI.

Of the Sacrileges committed in the Building of Sommerſet-Houſe, *and of the ſtarting up of New Sects, and other Occurrences of this Year. Dr.* Heylyn, *Page* 72.

Anno Regni Edwardi *Sexti.* 3.

THE Protector, intending to Erect a Magnificent Palace, was bought out of his Deſign of building it on the *Deanery* and Cloſe of *Weſtminſter*, and therefore caſt his Eye upon a piece of Ground in the *Strand*, on which ſtood Three Epiſcopal Houſes, and one Pariſh-Church: The Pariſh Church Dedicated to the Virgin *Mary*; the Houſes belonging to the Biſhops of *Worceſter*, *Lichfield*, and *Landaff*: All theſe he takes into his hands; the Owners not daring to oppoſe, and therefore willingly conſenting to it. Having clear'd the place, and finding, that more materials would be wanting, than the demoliſhed Churches, and Houſes could afford, he reſolv'd to take down the Pariſh-Church of St. *Margarets* in *Weſtminſter*,

Weſtminſter, and to turn the Pariſhioners, for Celebrating all Divine Offices, into ſome part of the *Nave*, or main Body of the Abbey Church. But the Work-men had no ſooner advanced their Scaffolds, when the Pariſhioners gathered together in great multitudes, with Bows and Arrows, Staves and Clubs, and other ſuch Weapons; which ſo terrified the Work-men, that they ran away in great amazement, and never could be brought again upon that Employment.

Upon this he conceiv'd it would be a ſafer undertaking to fall upon St. *Paul*'s, the Biſhop then ſtanding on his good behavior; and the Dean and Chapter of that Church (as of all the reſt) being no better, in a manner, (by reaſon of the laſt Act of Parliament) than *Tenants at Will* of their great Landlords. And upon this, he employs Work-men, to take down the Cloyſter of *Paul*'s, on the North-ſide of the Church, and a piece of curious Work round about the Cloyſter, with a Chappel, that ſtood in the midſt of the Church-yard: alſo the Charnel-Houſe, that ſtood upon the South-ſide of it (now a Carpenters-yard) with the Chappel, Timber, and Monuments therein; which were all beaten down, the Bones of the Dead carried into *Finsbury-fields*, and the Stones converted to this Building, and the vacant places filled up afterwards with Dwelling-Houſes. Moreover, the Church of St. *John* of *Jeruſalem*, near *Smith-field*, was undermined,

dermined, and blown up with Gunpowder, and the Stones applied to this Spacious Building.

Likewiſe *Barking* Chappel, near the Tower of *London*, and the College-Church of St. *Martins le Grand*, nigh the Shambles, and St. *Ewens* within *Newgate*; alſo the Pariſh-Church of St. *Nicholas* in the Shambles, were pulled quite down. Such was the Ground, and ſuch the Materials of the Dukes new Palace, called *Sommerſet-Houſe*. Thus Dr. *Heylyn* concerning this Example given of pulling down of Churches.

According to this beginning all the year proceeds; in which there was nothing to be found, but Troubles, Commotions, and Diſquiets, both in Church and State. For about this time, there ſtarted up a Sect of Men, that were nam'd *Goſpellers*; who aſſerted the Blaſphemous Doctrine of *Calvin*, of *Gods being the Author of Sin.* And, at the ſame time, the *Anabaptiſts*, who had kept themſelves unto themſelves, in the late King's time, began to look abroad, and diſperſe their Dotages.

For the prevention of which miſchief, before it grew to a Head, ſome of the chief of them were Convented in the Church of St. *Paul*, before Archbiſhop *Cranmer*; who in Examining them, took up his Seat upon an Altar of our Lady.

Theſe Men, being convicted of their Errors, ſome of them were diſmiſſed only with an Admonition; others condemn'd to bear their Faggots at St. *Pauls-Croſs*. *Thus Dr.* Heylyn *concerning theſe Sects.*

Now

Now the time draws on for the putting forth the new Liturgy; which differed little in the main (no not ſo much as in the Canon of the Maſs) from the Latin Service. But notwithſtanding the Publiſhing, and Commanding the uſe of this Book, yet many did Celebrate their Private Maſſes, in ſuch ſecret places, that it was not eaſie to diſcover them. More confidently carried in the Church of St. *Paul*; in many Chappels whereof, by the Biſhops Sufferance, the former Maſſes were kept up; that is to ſay, Our Ladies Maſs, the Apoſtles Maſs, *&c.* performed in Latin, but diſguis'd with *Engliſh* names, of the Apoſtles Communion, and our Ladies Communion. But theſe were afterwards ſuppreſſed. *Thus Dr.* Heylyn *concerning the new Liturgy.*

An Oppoſition againſt the new Form of Religion. Page 75.

UPon the Impoſition of this Book, and a new Form of Religion obtruded, many Counties took up Arms to oppoſe it. But yet ſo, that they were preſently ready to lay down, if the King would grant them ſome few Demands; whereof one was this, to wit, 'That 'for as much as we conſtantly believe, that af-'ter the Prieſt hath ſpoken the words of Conſe-'cration, being at Maſs, there is very really the 'Body and Blood of our Saviour Jeſus Chriſt, 'God and Man; And that no Subſtance of 'Bread

'Bread and Wine remains after, but the very 'self same Body, that was born of the Virgin '*Mary*, and was given, upon the Croſs, for 'our Redemption; therefore we deſire to have 'Maſs celebrated as it was in times paſt: Be'cauſe we find, that many preſume unworthily 'to receive the ſame; putting no difference 'between our Lords Body, and other kind of 'Meat: Some ſaying, That it is Bread, both 'before and after Conſecration: And ſome a'gain ſay, that it is profitable to no man, unleſs he 'receives it; with many other abuſed terms.

Secondly, we deſire, that Curates may Adminiſter Baptiſm at all times of neceſſity, as well upon Week-days, as Holy-days.

Thirdly, That Children may be Confirm'd by the Biſhop.

Fourthly, That there may be *Holy-Bread*, and *Holy-Water*, in remembrance of Chriſt's precious Body and Blood.

Fifthly, That our Lord's Body be reſerv'd in Churches.

Sixthly, That Prieſts may live unmarried.

Seventhly, That the *Six Articles*, ſet forth by King *Henry* the Eighth may be continued; at leaſt till the King comes to full Age.

They further made this Remonſtrance, *viz.* That the Free-born Commonalty was oppreſs'd by a ſmall number of Gentry, who glutted themſelves with Pleaſures, whilſt poor Commons, waſted with daily Labor, did, (like

Pack-horſes) live in extreme ſlavery. Secondly, That Holy Rites, eſtabliſh'd by Antiquity, were aboliſhed, and new ones Authoriz'd, with a new Form of Religion obtruded, to the ſubjecting of their Souls to thoſe horrid pains, which no death could terminate. And therefore, Thirdly, they declar'd, That they thought it neceſſary, and convenient, to have new Counſellors plac'd about the King, during his Minority; with the removing of thoſe, who Ruling as they liſt, confounded things Sacred and Profane, regarding nothing, but the enriching themſelves with the Publick Treaſure, that they might riot it amongſt thoſe Publick Calamities. *Thus Dr.* Heylyn *concerning this Commotion.*

But theſe Men were ſoon ſuppreſſed, and the Changes went on. As appears by this following Relation of Dr Heylyn, *pag.* 79.

But then there ſtarted up another Faction, as dangerous to the Church, as oppoſite to the Publick Liturgy, and as deſtructive of the Rules of Reformation, then by Law eſtabliſh'd as were thoſe of *Rome*. The Archbiſhop, and the reſt of the Prelates, having ſo far proceeded in aboliſhing the Religion, and Doctrine of the Church of *Rome*, reſolv'd, in the next place, to go forwards, with a further Reformation, in a particular point of Doctrine, concerning the Sacrament. In order whereunto *Melanchon*'s coming was expected in the year before.

But

But he came not then; and therefore Letters were directed by the Archbiſhop to *Martin Bucer*, and *Peter Martyr*, who were more addicted to the *Zuinglian*, than the *Lutheran* Doctrines, in the Point of the Sacrament.

The bringing in of Presbytery into this Nation.

Martyr, coming over, was made the King's Profeſſor of *Divinity* at *Oxford:* and about two years after, made Canon of *Chriſt's*-Church. In his firſt Lectures, he is ſaid, by *Saunders*, (if he may be credited) to have declared himſelf ſo much a *Zuinglian* in the Point, as to give great offence to *Cranmer*, and the reſt of the Biſhops: But afterwards, upon notice of it, to have been more moderate, and to conform his judgment to the ſenſe of the Prelates.

But however it were, it is certain, that his *Readings* were ſo much diſliked by ſome of the Univerſity, that a publick Diſputation was ſhortly had, betwixt him, and ſome of thoſe, who diſliked his doings: in which he publickly maintained theſe Two Propoſitions:

1. *That the Subſtance of the Bread and Wine was not changed.*
2. *That the Body, and Blood of Chriſt, was not carnally, and bodily, in the Bread, and Wine; but united unto them Sacramentally.*

When the Diſputation was ended, it was declared in the open Schools, That *Martyr* had the upper hand, and had ſufficiently anſwered all

Arguments. But *Chadsey*, the chief of the Opponents, and the reſt of thoſe, that Diſputed with him, acknowledged no ſuch Satisfaction to be given unto them; their Party noiſing it abroad, that they had the Victory.

But *Bucer* not coming over at the ſame time was earneſtly invited by the Archbiſhop's Secretary; upon which he came, and preſently writ to *Peter Martyr*. Being now ſettled here, he receives Letters from *Calvin*; by which he was adviſed to take heed of his old fault, and to run a moderate courſe in his Reformations.

The firſt thing, that he did at his coming hither, was to make himſelf acquainted with the *Engliſh Liturgy*. Of this he gives account to *Calvin*, and deſires ſome Letters from him to the Lord Protector, (with whom *Calvin* had already began to tamper) that he might find the greater Favor from him.

He was ſent to take a Chair at *Cambridge*, where his firſt *Readings* gave no ſuch diſtaſt, as to put him to the neceſſity of Challenging the Diſſenters to a Diſputation; though in the ordinary Form a Diſputation was there held, at his firſt coming thither, concerning *the Sufficiency of Holy Scripture*, the *Fallibility of the Church*, and the true nature of *Juſtification*. But long he had not held the place, when he left this life.

Yet ſo it was, that the Account which he had given to *Calvin* of the Engliſh Liturgy, and his

his desiring of a Letter from him to the Lord Protector, proved the occasion of much trouble to the Church, and the Orders of it. For *Calvin*, not forgetting the repulse he found at the hands of *Cranmer*, when he first offered his assistance, had skrewed himself into the Favor of the Lord Protector. And thinking nothing to be well done, which either was not done by him, or by his direction, (as appears by his Letters to all Princes, that did but cast an eye, towards a Reformation) must needs be medling in such matters, as belonged not to him.

He therefore writes a very long Letter to the Lord Protector; in which, approving well enough of *Set Forms* of Prayer, he descends more particularly to the English Liturgy; in canvasing whereof, he there excepted against *Commemoration of the Dead*, (which he acknowledges however to be very ancient) as also against *Chrism*, and *Extreme Unction*: the last whereof being rather allowed of, than required by the Rules of the Book.

Which said, he makes it his advice, That all these Ceremonies should be abrogated; and that withal he should go forward, to Reform the Church without Fear, or Wit; and that without regard to Peace at home, or Correspondency abroad; such considerations being only to be had in *Civil Matters*, but not in Matters of the Church; wherein nothing is to be exacted which is not warranted by the Word, and in

the managing whereof, there is not any thing more diſtaſtful in the eyes of God, than *worldly wiſdom*, either in moderating, cutting off, or going backwards, but meerly as we are directed by his *Revealed Will*.

In the next place he gives a touch upon the *Book of Homilies*. Theſe, very faintly, he permits for ſome time only; but by no means allowed of them for any long continuance, or to be looked on as a Rule of the Church, or conſtantly to ſerve for the Inſtruction of the People; and thereby gave a hint to the *Zuinglian* Goſpellers, who ever ſince almoſt have declaimed againſt them.

And whereas ſome Diſputes had grown (by his ſetting on, or the pragmatical Humor of ſome Agents, which he had amongſt us), about the Ceremonies of the Church then by Law Eſtabliſhed; he muſt needs trouble the Protector in that buſineſs alſo: to whom he writes to this effect. 'That the *Papiſts* would grow 'inſolenter every day, unleſs the Differences 'were compoſed about the Ceremonies. But how? Not by reducing the Opponents to Conformity, but by encouraging them rather in their oppoſition: Which cannot but appear moſt plainly to be all he aimed at, by ſoliciting the Duke of *Sommerſet* in behalf of *Hooper*, who was then faln into ſome trouble upon that account. *Thus Dr.* Heylyn, *who gives this following account of* Hooper.

This

This *Hooper*, being deſigned Biſhop of *Glouceſter*, the Archbiſhop would not Conſecrate him, but in ſuch Habit, as Biſhops are required to wear by the Rules of the Church; but he refuſed to take it upon ſuch conditions. And repairing to his Patron, the Earl of *Warwick*, he obtains a Letter to the Archbiſhop, *deſiring a forbearance of thoſe things*; implying alſo, that it was the King's deſire, as well as his, that ſuch forbearance ſhould be uſed. It was deſired alſo, that he *would not charge him with any Oath, which ſeemed to be burdenſome to his Conſcience.* For the Elect Biſhop as it ſeems, had boggled alſo at the Oath of paying *Canonical Obedience* to his Metropolitan. The King likewiſe writ to the Archbiſhop to the ſame effect. At laſt the buſineſs was thus compoſed; to wit, That *Hooper* ſhould receive his Conſecration; attired in his Epiſcopal Robes: but that he ſhould be diſpenſed withal from wearing it, at ordinary times, as his daily Habit, but that he ſhould be bound to uſe it, whenſoever he Preached before the King. *Fox* reproacheshim for giving any way to wear this Popiſh Attire; and makes it to be a great cauſe of ſhame, and contumely to him. And poſſibly it might be thought ſo at that time, by *Hooper* himſelf, who ever after hated Biſhop *Ridley*, the principal Man, that held him up ſo cloſely to ſuch hard conditions. *Thus Dr.* Heylyn.

CHAP. VII.

A further Continuation of the Confuſions, and Diſorders, uſed by the Presbyterians, *and other Sects.* Dr. *Heylyn*, page 69.

Anno Regni Edwardi *Sixti.* 4.

THE Free admitting of *John a Laſco*, a *Polonian* born, with his Congregation of *Germans*, and other Strangers, who took Sanctuary this year in *England*, hoping, that they might here enjoy that *Liberty of Conſcience*, which their own Country denied them, proved no ſmall Diſturbance to the proceedings of the Church, and the quiet ordering of the State. For by ſuffering theſe Men to live under another kind of Government, and to Worſhip God after other Forms, than thoſe allowed of by the Law, proved in effect, the ſetting up of one Altar againſt another, in the midſt of the Church; and the Erecting of a Common-Wealth in the midſt of a Kingdom: So much the more unfortunately permitted in this preſent Conjuncture, when ſuch a Rupture began to appear amongſt our ſelves: which was made wider by the coming in of theſe *Dutch*

Dutch Reformers, and the Indulgence granted to them. *Thus Dr.* Heylyn *concerning* John a Laſco.

Thus we have the firſt beginning of that Oppoſition, which hath continued ever ſince, againſt the Liturgy it ſelf, the Cap, and Surplice, and other Rites, and Uſages of the Engliſh Church: And theſe were the Effects of *Calvins* interpoſing in behalf of *Hooper*. For what did follow thereupon, but a continual multiplying of Diſorders in all parts of this Church? The ſitting at the Sacrament uſed, and maintain'd by *John a Laſco*, firſt cauſed Irreverence in the Receiving, and afterwards a Contempt, and Depraving of it. The crying down of the Sacred Veſtments, and the Grave Habit of the Clergy, firſt occaſioned a diſ-eſteem of the Men themſelves, and by degrees a vilifying, and contempt of their Calling. Nay ſuch a *peccancy* of Humor began then manifeſtly to break out, that it was Preached at *Paul's* Croſs, by a Curate of St. *Catherines Chriſt-Church*, That it was fit, the Names of Churches ſhould be altered, and the Names of the Days in the Week changed. That Fiſh-days ſhould be kept on any other days, than *Fridays* and *Saturdays*, and the *Lent* at any other time, except only between *Shrove-tide* and *Eaſter*. We are told alſo by *John Stow*, that he had ſeen this Curate of *Chriſt-Church* to leave the Pulpit, and Preach to the People out of an High Elm, which ſtood

ſtood in the midſt of the Church-Yard; and that being done, to return into the Church again, and leaving the High Altar, to ſing the Communion-Service upon a Tomb of the Dead, with his face toward the North. Which is to be obſerved the rather, becauſe this Curate hath found ſo many followers in theſe latter times.

For, as ſome of the Preciſer ſort have of late left the Church, to Preach in Woods, and Barns, *&c.* and in ſtead of the old Days, and Months, can find no other Title for them, than the Firſt, Second, or Third Month of the Year; and ſo of the Days of the Week, *&c.* So was it propounded, not long ſince, by ſome State Reformers, That the Faſt of *Lent* ſhould be kept no longer between *Shrove-tide* and *Eaſter*, but rather (by ſome Act, or Ordinance, made for that purpoſe) betwixt *Eaſter*, aud *Whitſon-tide*. To ſuch wild Fancies do Men grow, when once they break thoſe Bounds, and neglect thoſe Rules, which wiſe Antiquity ordained, for the Preſervation of Peace, and Order. *Thus Dr.* Heylyn, *concerning theſe Confuſions.*

If it be asked, What in the mean time was become of Biſhops, and why no care was taken for the Purging thoſe peccant Humors? It may be anſwered, That the Wings of their Authority had been ſo clipped, that it was ſcarce able to fly abroad: The Sentence of *Excommunication* not having been in uſe, ſince the firſt of this King. Whether it were, that Command

was

was laid upon the Biſhops, by which they were reſtrained from the Exerciſe of it; or that ſome other courſe was in agitation, for drawing the Cognizance of all Eccleſiaſtical cauſes to the Court of *Weſtminſter*; or, that it was thought inconſiſtent with that *dreadful Sentence*, to be iſſued in the King's Name, (as it had been lately appointed by Act of Parliament) it is not eaſie to determine. But certain it is, that at this time it was either aboliſhed for the preſent, or of no effect; not only to the cheriſhing of theſe Diſorders amongſt the Miniſters of the Church, but to the great encreaſe of vicioufneſs in all ſorts of men. 'Lechery (ſaith Biſhop *Latimer*) *is uſed* 'in England, *and ſuch Lechery, as is uſed in no* 'other part of the World. *And it is made a mat-* 'ter of ſport, a matter of nothing, a laughing mat- 'ter, a Trifle not to be regarded, not to be reform- 'ed. Peter Martyr much bemoans the miſerable condition of the Church, for want of Preachers. *Thus Dr.* Heylyn, *concerning theſe Diſorders.*

Altars taken down.

But the great buſineſs this year, was the taking down of Altars. The Principal Motive whereunto was the Opinion of ſome diſlikes which had been taken by *Calvin* againſt the Liturgy; and the deſire of thoſe of the *Zuinglian* Faction to reduce this Church unto the Nakedneſs, and Simplicity of thoſe Tranſmarine Churches, which followed the *Helvetian*, or *Calvinian* Forms;

Forms; and withal to aboliſh the thought of a Sacrifice.

But that the conſideration of *Profit* did advance this work, as much as any other, (if perchance not more) may be collected from an Enquiry made about Two years after. In which it was to be Interrogated, *What Jewels of Gold, and Silver, or Silver-Croſſes, Candleſticks, Cenſers, Chalices, Copes, and other Veſtments, were then remaining in any of the Cathedral, or Parochial Churches, or otherwiſe had been Embezzeled, or taken away.* The leaving of *one Chalice* to every Church, with *a Cloth*, or *Covering* for the *Communion-Table*, being thought ſufficient. *Thus Dr.* Heylyn *concerning this ſtrange way of* Reforming, *or rather* Deforming *all things.*

Reaſons given for the taking down of Altars.

The Reaſons, that were given for the doing of this, were theſe: Firſt, To *with-draw the People from the Opinion of the Maſs, to the right uſe of the Lord's Supper:* The uſe of an Altar being to Sacrifice upon, and the uſe of a Table to eat upon: And therefore a Table to be far more fit for our feeding on him; who was once only crucified, and offered for us. Secondly, That in the Book of Common-Prayer, the name of *Altar*, and *Lord's Board*, and *Table*, are uſed indifferently, without Preſcribing any thing in the form thereof. For as it is called a *Table*,

Table, and the *Lord's Board*, in reference to the Lord's Supper; ſo it is called an *Altar* alſo, in reference to the Sacrifice of Praiſe and Thankſgiving: And ſo, that the changing of Altars into Tables, was no way repugnant to the Rules of the Liturgy. Thirdly, That Altars were erected for the Sacrifices of the Law; which being now ceaſed, the Form of the Altar was to ceaſe together with them. Fourthly, That as Chriſt did Inſtitute the Sacrament of his Body and Blood at a Table, and not at an Altar; ſo it is not to be found, that any of the Apoſtles did ever uſe an Altar in the Miniſtration. And finally, That it is declared in the Preface to the Book of *Common-Prayer*, That if any Doubt ariſe in the uſe and practiſing of the ſaid Book, that then, to appeaſe all ſuch diverſity, the matter ſhall be referred unto the Biſhop of the Dioceſs; who, by his diſcretion ſhall take order for the quieting of it. *Thus Dr.* Heylyn *concerning theſe Reaſons.* Page 96.

But the taking down of Altars being Decreed, and Commanded, a queſtion afterwards did ariſe, about the Form of the *Lord's Board*, ſome uſing it in the form of a *Table*, and ſome in the form of an *Altar*. *Ridley*, Biſhop of *London*, determined it for the form of a *Table*, to aboliſh all memory of the Maſs: And upon this, cauſed the Wall ſtanding on the back-ſide of the Altar in the Church of St. *Paul's*, to be broken down, for an example to the reſt. But yet

there

there followed no universal change of Altars into Tables, in all parts of the Realm, till the repealing of the first Liturgy; in which the Priest is appointed to *stand before the midst of the Altar, in the Celebration*, and the establishing of the Second; in which it is required, That *the Priest shall stand on the North-side of the Table*; which put an end to the Dispute. *Thus Dr.* Heylyn, *concerning Altars.*

CHAP. VIII.

Of the strange Confusion in all matters of Religion, which this new Change of Religion caused, no man yet knowing positively, and dogmatically, what he was to believe. Dr. *Heylyn*, Page 106.

Anno Regni Edwardi *Sexti.* 5.

NOthing as yet had been concluded positively, and dogmatically, in Points, of Doctrine, but as they were to be collected from the Homilies, and the Publick Liturgy; and those but few, in reference to the many Controversies which were to be maintained against the Sectaries of that Age: Many Disorders having grown up in this little time, in officiating

officiating the Liturgy, the Veſtures of the Church, and the Habit of Church-men, begun by *Calvin*, proſecuted by *Hooper*, and countenanced by the large Immunities granted to *John a Laſco*, and his Church of Strangers. And unto theſe, the change of Altars into Tables, gave no ſmall encreaſe; as well by reaſon of ſome differences, which grew amongſt the Miniſters themſelves upon that occaſion; as in regard of the irreverence which it bred in the People; to whom it made the Sacrament to appear leſs venerable, than before it did.

The People had been ſo long accuſtomed to receive the Sacrament upon their knees, that no Rule, nor Canon, was thought neceſſary to keep them to it. But the change of Altars into Tables, the practiſe of the Church of Strangers, and *John a Laſco*'s Book, in maintenance of Sitting at the Holy Table, made many think that poſture beſt, which was ſo much countenanced. And what was like to follow upon ſuch a Liberty, (the proneneſs of thoſe times to Heterodoxies, and Profaneneſs conſidered) gave juſt cauſe to fear.

Something therefore were to be done to prevent that miſchief; and nothing could prevent it better, than to reduce the People to their ancient Cuſtom, by ſome *Rule*, or *Rubrick*, by which they ſhould be bound to receive it kneeling. So for the Miniſters themſelves, they ſeemed to be as much at a loſs in their Officiating at the

the Table, as the People were in their irreverences to the Bleſſed Sacrament: Which cannot be better expreſſed, than in the words of ſome Romiſh Prelates, who objected it unto ſome of our chief Reformers. Thus *White* of *Lincoln* charges it upon biſhop *Ridley*, ſaying, *That when their Table was conſtituted, they could never be content in placing of it, now Eaſt, now North, now one way, now another, until it pleaſed God, of his Goodneſs, to place it quite out of the Church.* The like was *Weſton* (the Prolocutor of the Convocation, in the Firſt of Queen *Mary*) in a Diſputation held with *Latimer*; telling him, with reproach and contempt, That *the Proteſtants having turned their Table, were like a company of Apes, that knew not which way to turn their Tayls; looking one day Eaſt, and another Weſt one this way, and another that way, as their fancies lead them.* Thus finally, one *Miles Hubbard*, in a Book called, *The Diſplay of Proteſtants*, reports the buſineſs. *How long* (ſays he) *were they learning to ſet their Tables, to miniſter the Communion upon? Firſt, they placed it aloft, where the High Altar ſtood: Then muſt it be removed from the Wall, that one might go between; the Miniſters being in contention, on whether part to turn their faces, either toward the Weſt, the North, or South. . Some would ſtand Weſtward, ſome Northward, ſome Southward.* To take away theſe Diſorders, which gave great Scandal to many moderate, and well meaning

meaning Men, a *Rubrick* was reſolv'd on; by which the Miniſter that Officiated, ſhould be pointed to a certain place; and by the *Rubrick* then devis'd, the North-ſide was thought fitter, than any other. *Thus Dr.* Heylyn, *concerning this Rubrick, and theſe Confuſions.*

CHAP. IX.

Of Calvin's *Oppoſition againſt the former Book of* Common-Prayer, *and of a New one ſet forth to ſatisfie him; and of the Compoſing a Book of Articles.*

D. *Heylyn*, pag. 107.

BUt the main matters, which were now brought into Conſideration, were the Reviewing of the Liturgy, and the Compoſing of a Book of Articles. This *laſt*, for the avoiding *diverſities* of *Opinions*, and for the eſtabliſhing of *Conſent*, touching *True Religion:* The *other*, for removing of ſuch *Offences*, as had been taken by *Calvin*, and his *followers*, at ſome parts thereof. For *Calvin*, having broken the Ice, reſolv'd to make his way through it, to the marke he aim'd at; which was to have this Church depend upon his direction, and not to be leſs eſteem'd here, than in other places.

To which end, as he had formerly applied himſelf to the Protector, ſo now he ſets upon the King, the Council, and the Archbiſhop of *Canterbury*, in hope to bring them to his bent. In his Letters to the King and Council (as himſelf ſignified to *Bullinger*, on the 29th of *Auguſt*) he excites them to proceed to a Reformation; that is to ſay, to ſuch a Reformation as he had projected, and without which his Followers would not be contented.

In his Letters to the King alone, he lets him know, that many things were ſtill amiſs in the State of the Kingdom, which ſtood in need of Reformation. And finally, in thoſe to *Cranmer*, he certifies him, that in the Service of this Church, as then it ſtood, there remained a *whole maſs of Popery*; which did not only *darken*, but *deſtroy* Gods Holy Worſhip. Moreover, he had his Agents in the Court, the Country, and the Univerſities, by whom he drives on his Deſign, on all parts at once. And ſo far he prevail'd in the firſt Two years, that in the Convocation, which began in the former year, the firſt Debate amongſt the Prelates was of *ſuch Doubts*, as had ariſen, about ſome things contain'd, in the Common-Prayer-Book, and more particularly touching ſuch Feaſts, as were retain'd, and ſuch as had been abrogated by the Rules thereof; the form of words uſed at the giving of the Bread, and the different manner of Adminiſtring the Holy Sacrament: which being ſignified to the Prolocutor,

Prolocutor, and the rest of the Clergy, (who had receiv'd somewhat in charge about it the day before,) Answer was made, that they had not yet sufficiently considered of the Points proposed; but that they would give their Lordships some account thereof in their following Session. But what account was given, doth not appear: only this is certain, that upon this Debate, there was a New Book of Common-Prayer set forth.

Now, *for the avoiding of diversities of Opinions, and establishing consent touching true Religion*, it was thought necessary, to Compose a Book of Articles, in which should be contain'd the *Common Principles* of the Christian Faith, in which all Parties did agree, together with the most Points, in which they differed. For the better performing of which Work, *Melanchon*'s Company, and Assistance had been long desired.

That he held Correspondence with the King, and Archbishop *Cranmer*, appears by his Epistles of the year, 1549, 1550, 1551. But, that he came not over, as was expected, must be imputed, either to our Home-bred troubles, or the great Sickness of this year, or the Death of the Duke of *Sommerset*, upon whom he did most rely. But though *Erasmus* was dead, and *Melanchon* absent, yet were they to be found, both alive, and present in their Writings. By which, together with the *Augustan* Confession,

the Compoſers of thoſe Articles were much directed.

That *Cranmer* had a great hand in compoſing of them, is not to be doubted; who therefore takes upon himſelf, as the *Author* of them, and is to be look'd upon, as the principal *Architect*; who contriv'd the Building, and gave, the inferior Workmen, their ſeveral Parts, and Offices, in that employment. *Thus Dr.* Heylyn.

CHAP. X.

Of ſome particular Paſſages and Occurrences of this year, and moſt particularly of the Changes that were made by the ſetting out of the new Common-Prayer-Book.

Anno Regni Edwardi *Sexti.* 6.

Dr. *Heylyn,* pag. 121.

THis year, the Biſhoprick of *Weſtminſter* was diſſolv'd by the Kings Letters Patents; by which the County of *Middleſex,* which had before been laid unto it, was reſtored unto the See of *London*; made greater, than in former times, by the addition of the Archdeaconry of St. *Albans*; which at the Diſſolution

ſolution of the Monaſtery had been laid to *Lincoln*; the Lands of *Weſtminſter* having been ſo dilapidated by Biſhop *Thirlby*, that there was almoſt nothing left to ſupport the Dignity; moſt of the Lands were invaded by the Great Men of the Court; the reſt, laid out, for the Reparation of the Church of St. *Paul's*, pared almoſt to the very quick, in thoſe days of Rapine. From hence came that ſignificant *By-word*, of *Robbing* Peter, *to pay Paul.*

There was Summoned alſo this year, a *Convocation* of the *Biſhops*; in which was Settled, and Confirm'd, the *Book of Articles*, prepared by Archbiſhop *Cranmer*, and his Aſſiſtants.

There was likewiſe ſet out, a new Book of Common-Prayer; upon the ſetting out this *Book*, there appear'd no ſmall *Alterations*, in the outward *Solemnities* of *Divine Service*; to which the People had been formerly ſo long accuſtom'd. For by the *Rubrick* of the *Book*, no *Copes*, or other *Veſtments*, were requir'd, but the *Surplice* only: whereby the *Biſhops* were neceſſitated to forbear their *Croſſes*, and the *Prebends* of St. *Paul's*, and other Churches, occaſion'd to leave off their *Hoods*.

To give a beginning hereto, *Ridley* Biſhop of *London*, officiated the *Divine Service* in his *Rochet* only, without *Cope*, or *Veſtment*. And not long after, the upper *Quire* in St. *Paul's* Church, where the *High Altar* ſtood, was broken down, and all the *Quire* there about;

and the Communion-Table was plac'd in the lower part of the Quire, where the *Prieſt ſang* the *Daily Service*. What hereupon enſued of the *rich Ornaments*, and *Plate*, wherewith every *Church* was furniſh'd, after its proportion, we ſhall ſee ſhortly, when the Kings Commiſſioners ſhall be ſent abroad to ſeize upon them, in his Name, for their own Commodity.

At this time, the *Pſalms* of *David* were compoſed in Engliſh Meeter, by *John Hopkins*, following the Example of *Beza*, who tranſlated them, to be fitted unto ſeveral Tunes; which hereupon began to be ſung in private Houſes, and by degrees, to be taken up in all Churches of the *French*, and other Nations, which follow'd the *Genevian* Platform. *Hopkins*'s Compoſition likewiſe, (although it was full of Barbarity, and Botching), yet notwithſtanding was firſt allowed for private Devotion, and by little and little brought into the uſe of the Church, allowed to be ſung before, and after Morning and Evening-Prayer, and alſo before, and after Sermons: afterwards Printed, and bound up with the Common-Prayer-Book, and at laſt added at the end of the Bible. But in ſome tract of time, as the *Puritan* Faction grew in ſtrength and confidence, it prevailed ſo far in moſt places, as to thruſt the *Te Deum*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, quite out of the Church. *Thus Dr.* Heylyn, *concerning theſe ſtrange Changes.*

CHAP.

CHAP. XI.

Of the Kings being engaged in Debt notwithſtanding the vaſt Treaſures he had gotten by his former Sacrileges, and of one of his laſt Sacrileges in Pillaging of Churches.

Anno Regni Edwardi *Sexti.* 7.

Dr. *Heylyn,* pag. 131.

SUch was the Rapacity of the Times, and the unfortunateneſs of the Kings condition, that his Minority was abuſed to many Acts of Spoyl and Rapine, (even to the high degree of Sacrilege) to the raiſing of ſome, and enriching of others, without any manner of improvement to his own Eſtate. For, notwithſtanding the great, and almoſt ineſtimable Treaſures, which muſt needs come in, by the ſpoyl of ſo many *Shrines,* and *Images,* the Sale of the *Lands,* belonging to *Chantries, Colleges, Free-Chappels, &c.* and the Dilapidating of the *Patrimony* of ſo many *Biſhopricks,* and *Cathedral Churches*; he was nevertheleſs, not only plunged in Debt, but the Crown-lands are much diminiſh'd, and empair'd, ſince his coming to it. Beſides which ſpoyls, there were many

other helps, and ſome great ones too, of keeping him before-hand, and full of Money, had they been uſed to his Advantage.

The Lands of divers of the Halls, and Companies of *London*, were charged with Annual Penſions, for the finding of ſuch Lights, Obits, and Chantry-Prieſts, as were Founded by the Donors of them. For the redeeming whereof, they were conſtrained to pay the Sum of Twenty thouſand Pounds, to the uſe of the King. Other vaſt Sums likewiſe came to him upon ſeveral accounts; yet notwithſtanding all this, he is now found to be much over-whelmed with Debt. It muſt now be his care, and the endeavors of thoſe, who plunged him into it, to find the ſpeedieſt way for his getting out. In order to which, the main Engin, at this time, for the advancing Money, was the Speeding of a Commiſſion, into all parts of the Realm, under pretence of ſelling ſuch of the Lands, and Goods, of Chantries, *&c.* that remained unſold; but, in plain truth, it was, to ſeize upon all Hangings, Altar-Cloths, Fronts, Parafronts, Copes of all ſorts, with all manner of Plate, Jewels, Bells, and Ornaments, which were to be found in any Cathedral, or Parochial Church: to which rapacity, the demoliſhing of the former Altars, and placing the Communion-Table in the middle of the Quires, or Chancels, of every Church, (as was then moſt uſed), gave a very great hint, by rendring all ſuch Furniture, rich Plate,

Plate, and other coſtly Utenſils, in a manner uſeleſs. And that the buſineſs might be carried on with as much advantage to the King, as might be, he gave out certain Inſtructions under his hand, by which the Commiſſioners were to regulate themſelves in their proceedings, to the advancement of the Service.

Now we cannot doubt, but they were punctual, and exact, in the execution: which cannot be better diſcerned than by that, which is reported of their doings in all parts of the Realm; and more particularly in the Church of St. *Peter* in *Weſtminſter*, more richly furniſhed by reaſon of the Pomps of Coronations, Funerals, and ſuch like Solemnities, than any other in the Kingdom. Unto this Church they left no more then two Cups, with covers, all gilt; one white Silver Pot, three Hearſe-Cloths, twelve Cuſhions, one Carpet for the Table, eight Stall-Cloths for the Quire, three Pulpit-Cloths, nine little Carpets for the Dean's Stall, two Table-Cloths. The reſt of all the rich Furniture, Maſſy Plate, and whatſoever elſe was of any value (which queſtionleſs muſt amount to a very great Sum) was ſeized on by the ſaid Commiſſioners. The like was done generally in all other parts of the Realm.

But notwithſtanding this great care of the King on the one ſide, and the double diligence of his Commiſſioners on the other, the Booty did not prove ſo great as was expected. In all great Fairs

Fairs and Markets there are ſome fore-ſtallers, who get the beſt penny-worths to themſelves, and ſuffer not the richeſt, and moſt gainful Commodities to be openly ſold. And ſo it was here: For there were ſome, who were as much beforehand with the Commiſſioners, in Embezzelling the ſaid Plate, Jewels, and other Furniture, as the Commiſſioners did intend to be with the King, in keeping always moſt part of it unto themſelves. For when the Commiſſioners came to execute their Powers in their ſeveral Circuits, they neither could diſcover All, or recover much of that, which had been made away: Some things being utterly embezzelled by Perſons not reſponſible: in which caſe the King, as well as the Commiſſioners, was to loſe his Right. But more was concealed by Perſons not to be diſcovered; who had ſo cunningly carried on the ſtealth, that there was no tracing of their Foot-ſteps. And ſome there were, who being known to have ſuch Goods in their Poſſeſſion, conceived themſelves to be *too great* to be called in queſtion, and were connived at willingly by thoſe, that were but their equals, and either were, or meant to be Offenders in the ſame kind. So that although ſome profit was hereby raiſed to the King's Exchequer, yet the far greateſt part of the Prey came to other hands. Inſomuch, that many private Mens Parlors were hung with Altar-cloths, their Tables and Beds covered with Copes, inſtead of Carpets, and Coverlets;

lets; and many made Carowſing Cups of the Sacred Chalice, as once *Belſhazzar* Celebrated his drunken Feaſts in the Sanctified Veſſels of the Temple.

It was a ſorry Houſe, not worth the naming, which had not ſomething of this Furniture in it, though it were only a fair large Cuſhion, made of a Cope, or Altar-cloth, to adorn their Windows, or to make their Chairs appear to have ſomewhat in them of a Chair of State.

Yet how contemptible were theſe Trappings, in comparriſon of thoſe vaſt Sums of Money, which were made of Jewels, Plate, and Cloth of Tiſſue; either conveighed beyond the Seas, or ſold at home, and good Lands purchaſed with the Money; nothing the more bleſſed to the Poſterity of them that bought them, for being purchaſed with the Conſecrated Treaſures of ſo many Churches. *Thus Dr.* Heylyn.

CHAP.

CHAP. XII.

Of his laſt deſigned Sacriliege, to wit The Suppreſſion of Biſhopricks, and Collegiate Churches, and particularly of his Suppreſſing the Biſhoprick of Durham.

Dr. *Heylyn*, pag. 132.

BUt as the King was plunged in Debt, without being put to any extraordinary Charges; ſo was he decayed in his Revenue, without ſelling any part of his Crown Lands, toward the payment of it. By the Suppreſſing of ſome, and the Surrendring of other Religious Houſes, the *Royal Intrado* was ſo much encreaſed in the late King's time, that for the better managing of it, the King Erected, firſt *the Court of Augmentation.* and afterwards, *the Court of Surveyors.* But in ſhort time, by his own profuſeneſs, and the avariciouſneſs of this King's Miniſters, it was ſo retrenched, that it was ſcarce able to find work enough for the *Court* of *Exchequer.* Whereupon followed the Diſſolving of the ſaid Two Courts in the laſt Parliament of this King: Which as it made a loud noiſe in the ears of the People, ſo did it put this

this jealouſie into their minds, That if the King's Lands ſhould be thus daily waſted without any recruit, he muſt at laſt prove burthenſome to the common Subject. Some courſe is therefore to be thought on, which might pretend to an encreaſe of the King's Revenue: And none more eaſie to be compaſſed, than to begin with the Suppreſſion of ſuch Biſhopricks, and Collegiate Churches, as either lay fartheſt off, or might be beſt ſpared.

In reference whereunto, it was concluded, in a Chapter held at *Weſtminſter*, by the Knights of the Garter, That from thenceforth the ſaid moſt Noble Order of the Garter, ſhould be no longer entituled by the Name of St. *George*, but that it ſhould be called, The *Order of the Garter* only; and the Feaſt of the ſaid Order ſhould be Celebrated upon *Whitſun-Eve*, *Whitſun-Day*, and *Whitſun-Munday*, and not on St. *George*'s-day, as before it was. And to what end was this concluded, and what elſe was to follow upon this Concluſion, but the Diſſolving of the Free-Chappel of St. *George* in the Caſtle of *Windſor*; and the transferring of the Order, to the Chappel of King *Henry* the Seventh, in the Abbey of *Weſtminſter*: Which had undoubtedly been done, and all the Lands thereof converted to ſome powerful Courtiers, (under pretence of laying them to the Crown) if the King's death, (which happened within Four months after) had not prevented the deſign, and thereby

thereby reſpited that ruine, which was then intended.

The like preſervation hapned, at the ſame time, to the Church of *Durham*, as liberally endowed as the moſt, and more amply privilieged, than the beſt in the King's Dominions: The Biſhops thereof by Charter, and long Preſcription, enjoying and exerciſing, all the Rights of a County Palatine, in that large Tract of Ground, which lies between the *Tees* and the *Tyne*; the Dioceſs alſo containing all *Northumberland*; of which the Biſhops, and the Prieſts, had the greateſt ſhares. No ſooner was Biſhop *Tonſtal* committed to the Tower, but preſently an eye was caſt upon his Poſſeſſions: Which queſtionleſs had followed the ſame fortune with the reſt of the Biſhoprieks, if one, more powerful than the reſt, had not preſerved it from being parcelled out, as the others were, on a ſtrong confidence of getting it all unto himſelf.

After this, the Earl of *Northumberland*, to preſerve himſelf, gave unto the King, the greateſt part of his Inheritance; and dying without Children, not long after, left his Titles alſo to the King's diſpoſing. The Lands, and Titles, being thus fallen unto the Crown, continued undiſpoſed of till the Fall of the Duke of *Sommerſet*; when *Dudley*, Earl of *Warwick*, being created Duke of *Northumberland*, doubted not but he ſhould be able to poſſeſs himſelf, in ſhort time alſo, of all the Lands of that Family. To which

which Eſtate the Biſhoprick of *Durham*, and all the Lands belonging to it, would make a fair Addition: upon which grounds the Biſhoprick of *Durham*, being Diſſolved by Act of Parliament, under pretence of patching up the King's Revenue, the greateſt part of the Lands thereof were kept together, that they might ſerve for a Revenue to the future Palatine.

But all theſe Projects failed in the death of the King, and the ſubſequent Death of this great Duke, in the following Reign of Queen *Mary*.

Thus far out of Dr. Heylyn's *Hiſtory of Reformation, concerning the ſtrange Proceedings in this Change of Religion, and the ſad Effects of it.*

An Appendix.

I will here end this King's Reign, with a ſhort Relation of this great Dukes Ambition, and the King's Death.

Sir *Rich. Baker*, pag. 445.

THe Duke of *Northumberland*, having procured the cutting off the *Proctor*'s Head, and being placed next the King, had now gone a great way in his Deſign: It only

only remaining to perſwade King *Edward* to exclude his *two Siſters* from *Succeſſion* in the Crown. For, that done, his Daughter-in-law, the Lady *Jane*, would come to have *Right*: for, as to Pretenders out of *Scotland*, or any other, he made no great matter.

And now to work the King to this perſwaſion, being in a languiſhing Condition, not far from D[illegible]th) he inculcates to him, how much it concerned him, to have a care of Religion, that it might be preſerved in Purity, not only in his own Life, but alſo after his Death: which would not be, if his Siſter, the Lady *Mary*, ſhould Succeed; and She could not be put by, unleſs the other Siſter, the Lady *Elizabeth*, were put by alſo; ſeeing *their Rights* depended one upon another. But if he pleaſed to Appoint the Lady *Jane*, the Duke of *Suffolk*'s eldeſt Daughter, and his own next Kinſwoman to his Siſters, to be his *Succeſſor*, he might then be ſure, that the *True Religion* ſhould be maintained, to God's great Glory; and be a worthy Act of his Religious Prudence.

This was to ſtrike upon the right ſtring of the young King's Affections; with whom nothing was ſo dear, as Preſervation of Religion: And thereupon his *Laſt Will* was appointed to be drawn, (contrived chiefly by the Lord Chief Juſtice *Mountague*, and Secretary *Cecil*): By which *Will*, as far as in him lay, he excluded his *Two Siſters* from the *Succeſſion*, and all others, but

but the Duke of *Suffolk*'s Daughters. And then cauſing it to be read before his Council, he required them all *to Aſſent* unto it, and to Subſcribe their Hands: which they All, both *Nobility*, *Biſhops*, and *Judges* did; only the Archbiſhop, *Cranmer*, refuſed at firſt; Sir *James Hales*, a Judge of the *Common-Pleas*, to the laſt; and with them alſo Sir *John Baker*, Chancellor of the Exchequer.

His *Will* being thus made, he ſhortly after dies; conceived to have been Poyſoned. It is noted by ſome (ſaith Sir *Richard Baker*) That he died the ſame Month, and the day of the Month, that his Father King *Henry* the Eighth, had put Sir *Thomas Moor* to death. *Thus of this Duke, and the Kings Death.*

We will now give an Account of the Years when theſe changes were made.

IN the Firſt year, a Reformation was reſolved on: and to prepare the way for it, *Injunctions* were ſet out, and *Commiſſioners* ſent into all parts of the Kingdom, to enquire into all Eccleſiaſtical Concernments. With them alſo were ſent Preachers; to diſſwade the People from their former practices in Religion. And this to prepare the way, for the total Alteration in Religion, which was intended. There was likewiſe a Parliament called, to promote, and confirm the ſame Deſigns.

In the Second year, Images were taken down, and many Ancient Cuſtoms aboliſhed; and a Book of *Common-Prayer* compoſed. All Colleges, Hoſpitals, &c. were given to the King.

In the Third year, a part of *Pauls*, and many Churches, were pulled down, to build *Sommerſet Houſe* in the *Strand*. There were great Troubles and Commotions, both in Church, and State. The Book of Common-Prayer, compoſed in the former year, was now ſet out. *Peter Martyr*, and *Bucer*, came over.

In the Fourth year, one *John a Laſco*, a *Polonian*, with his Sectaries, ſettled themſelves here.

The great buſineſs of this year, was the taking down of Altars.

Until this following Fifth year, nothing had been Poſitively, and Dogmatically concluded in Points of Doctrine. Wherefore to ſet a ſtop to the great Confuſions, that were at this time, there was a Book of Articles compoſed. And to ſatisfie the *Calviniſts*, ther was a New Book of *Common-Prayer* ſet forth.

In the Sixth year, *Hopkins* Pſalms began to be ſung in Churches: And the uſe of the New *Common-Prayer-Book* made ſtrange Alterations; but all in order to *Calvin*'s deſigns: who had a chief hand in compoſing it.

In

In the Seventh year, the King is found to be extremely engaged in Debt: and under Colour of ſatisfying ſuch Debts, great ſpoyl is made of the Treaſures of the Church.

Thus you have had a ſhort Relation of the ſtrange Confuſions, and Alterations of Religion, which happened in the few years Reign of this King.

A CONTINUATION

Of these

HISTORICAL COLLECTIONS

Concerning the

Reſtauration of *Catholick Religion*;

And the

Occurrences concerning it,

In the Reign of

Queen *MARY*.

A Preamble.

WE ſhall here follow Dr. *Heylyns* order, in relating, Firſt, ſome Paſſages concerning her, before She came to the Crown: With a brief Narration of her Mother's Death; whereof Dr. *Heylyn* gives this following account in his Hiſtory of Reformation, *page* 9.

The Execution of Biſhop *Fiſher*, and Sir *Thomas Moor*, with many others, who wiſhed well unto her, added ſo much affliction to the deſolate Queen, that not being able longer to bear

bear the burthen of ſo many miſeries, ſhe fell into a languiſhing Sickneſs; which more and more encreaſing on Her: And finding the near approach of Death (the only Remedy now left for all Her miſeries) She dictated this enſuing Letter; which She cauſed to be delivered to the King, by one of Her Women: Wherein She laid before him theſe Her Laſt Requeſts. *Viz.*

My moſt Dear Lord, King, and Husband, (for ſo She called Him).

'THe Hour of my Death now approaching,
'I cannot chuſe (out of the Love I bear
'you) but adviſe you of your Soul's health,
'which you ought to prefer before all Conſide-
'rations of the World, or Fleſh, whatſoever:
'For which yet, you have caſt me into many
'Calamities, and your Self into many Troubles.
'But I forgive you all; and pray God to do ſo
'likewiſe. For the reſt, I commend unto you,
'*Mary*, our Daughter, beſeeching you, to be a
'good Father unto her; as I have heretofore de-
'ſired. I muſt entreat you alſo to conſider my
'Maids, and give them in Marriage; which is
'not much, they being but Three: And to
'grant unto all my other Servants, a years pay,
'beſides their due; leſt otherwiſe they ſhould be
'unprovided for. Laſtly, I make this Vow,
'*That my Eyes have deſired you above All Things.*
'Farewel.

Within few days after the writing of which Letter, She yielded her pious Soul unto God, at the Kings Manner-House of *Kimbolton*, and was Solemnly buried in the Abbey of *Peterborough*. The reading of her Letter, drew some tears from the King; which could not, but be much encreased by the news of her Death: Moved, by them both, to such a measure of Commiseration of Her sad condition, That he caused the greatest part of Her Goods, (amounting to Five Thousand Marks) to be expended on her Funeral, and in the recompensing of such of Her Servants, as had best deserved it. Never so kind to Her in the time of her Life, as when he had rendred Her incapable of receiving any kindness. *Thus Dr.* Heylyn *concerning her Mothers death.*

Now concerning her Self, he writes thus. Pag. 11.

THe Princess *Mary* is now left wholly to her Self, declared *Illegitimate* by her Father, deprived of the comfort of her Mother, and in a Manner forsaken by all her Friends; whom the severe proceedings against *Moor* and *Fisher*, had so deterred, that few durst pay her any offices of Love, or Duty. In which condition the poor Princes had no greater comfort, than what She could gather from Her Books: In which She had been carefully instructed by Dr. *John Harman*, appointed her Tutor by the King; and for his good Performance in that place

place of Truſt, advanced by him to the See of *Exon*; and afterwards, made Lord Preſident of *Wales*.

By ſatisfying the King, her Father, in a Meſſage ſent unto her, She gained ſo far upon him, that from that time forwards, he held her in the ſame rank, with the reſt of his Children, gave Her, her Turn in the Succeſſion of the Kingdom, aſſigned Her a Portion of Ten thouſand pounds, to be paid at her Marriage; and in the *interim*, Three Thouſand pound *per annum*, for Her perſonal maintenance.

Little, or nothing, more occurs of Her in the time of King *Henry*; becauſe there was little Alteration made in the face of Religion, which might give Her any cauſe of Publick, or perſonal diſlike.

But when the great Alterations happened in the time of King *Edward*, She then declared her Self more openly, (as She might more ſafely) in oppoſition to the ſame. Concerning which, She thus declared Her ſelf, in a Letter to the Lord Protector, and the reſt of the Council; Dated at *Kenninghall*, June 22. *Anno* 1549.

My Lord,

I Perceive by the Letters, which I lately received from you, and others of the Council, That you be all ſorry to find ſo little Conformity in me, touching the obſervation of his Majeſties Laws; who am well aſſured, that I have offend-

ed no Law, unless it be a late Law, of your own making, which in my Conscience is not worthy the name of a Law, both for the King's Honors sake, and the wealth of the Realm, and giving the occasion of an evil bruit throughout all Christendom; besides the partiallity used in the same, and (as my Conscience is very well perswaded) the offending God; which passes all the rest. But I am very well assured, That the King his Father's Laws were allowed, and consented to, without Compulsion, by the whole Realm, both Spiritual *and* Temporal; *and all the Executors Sworn upon a Book, to fulfil the same; so that it was an Authorized Law. And that I have obeyed, and will do, with the Grace of God; till the King's Majesty, my Brother, shall have sufficient years, to judge in this matter himself.*

In this, my Lord, I was plain with you, at my last being in the Court; declaring to you, at that time, whereunto I would stand: And now do assure you all, the only occasion of my stay from altering my Opinion, is for Two causes: One, principally, for my Conscience: The Other, that the King, my Brother, shall not hereafter charge me, to be one of those, that were agreeable to such Alterations, in his tender years. And what fruits daily grow by such Changes, since the death of the King, my Father, it well appears to every indifferent Person; both to the Displeasure of God, and Unquietness of the Realm.

Notwithstanding, I assure you all, I would be

as

as loth to ſee his Highneſs take hurt, or that any evil ſhould come to this his Realm, as the beſt of you all: And none of you have the like cauſe, conſidering, how I am compelled by nature, (being his Majeſties poor, and humble Siſter) moſt tenderly to Love, and pray for Him; and to wiſh unto this Realm (being born within the ſame) all wealth, and proſperity, to God's Honor. And if any judge of me the contrary, for my Opinions ſake, (as I truſt none does) I doubt not in the end, with God's help, to prove my ſelf as True a Natural and Humble Siſter, as they of the contrary Opinion, with all their devices and altering the Laws, ſhall prove themſelves good Subjects.

I pray you, my Lords, and the reſt of the Council, no more to diſquiet and trouble me with matters touching my Conſcience; wherein I am at a full point, with God's help, whatſoever ſhall happen to me; intending, with his Grace, to trouble you little, with any worldly ſuits: But to beſtow that ſhort time I think to live, in quietneſs; praying for the King's Majeſty, and all you: Heartily wiſhing, that your Proceedings may be to God's Honor, the Safeguard of the King's Perſon, and quietneſs of the Realm. And thus my Lords, I wiſh unto you, and all the reſt, as well to do as my ſelf.

But notwithſtanding this Letter, no favor was to be hoped for from theſe Lords: They ſignifying unto her, how ſenſible they were of

those Inconveniences, which the Example of her Inconformity to the Laws Established, was likely to produce, amongst the rest of the Subjects. And hereupon the Lord Chancellor, and Secretary *Peters*, were sent to her; who, after some Conferences, brought her to the King at *Westminster*.

Here the Council declared unto her, how long the King had permitted her the use of *Mass*; and considering her Obstinacy, was resolved now no longer to permit it, unless She would put Him in hope of some Conformity in time. To which She answered, That *her Soul was God's*; and *touching her Faith, as she could not change, so she would not dissemble it.*

Reply was made, That the King intended not to constrain her Faith, but to restrain the outward profession of it, in regard of the danger the Example might draw.

After some like enterchanges of speeches, the Lady was appointed to remain with the King: When there arrived an Embassador from the *Emperor*, with a threatning Message of War, in case his Cosin, *the Lady Mary*, should be denied the Free Exercise of *Mass*.

Hereupon, the King presently advised with the Archbishop of *Canterbury*, and with the Bishops of *London* and *Rochester*: Who gave their Opinion, that to give licence to sin, was sin: But to connive at sin might be allowed, so it were not too long, nor without hope of Reformation.

Then

Then Answer was given to the Embassador, That the King would send to the Emperor within a Month or Two, and give him such Satisfaction, as should be fit.

Upon this Earnest Soliciation of the *Emperor*, it was declared unto her by the King, with the consent of his Council, That for his sake, and her own also, it should be suffered, and winked at if she had the private Mass used, in her own Closet, for a season, until she might be better informed: But so, that none, but some few of her own Chamber, should be present with her: And that to all the rest of her House-hold, the Service of the Church should be only used.

Whereupon *Mallet*, and *Barkeley*, Two of her Chaplains, saying Mass promiscuously, in her absence, to her household-Servants, were seized on, and committed Prisoners: Which first occasioned an exchange of Letters betwixt her and the King; and afterwards more frequently between her, and the Council.

One of which Letters to the Council, touching this matter, I will here insert; taken out of *Fox*'s Acts and Monuments, *Page* 704.

The Lady Mary, *to the Lords of the Council.*

My Lords,

WHereas *you writ, that two of my Chaplains*, Dr. Mallet, *and* Barkeley, *are Indicted for certain things committed by them, contrary*

contrary to the King's Majeſties Laws; and that a Proceſs *for them is alſo awarded, or given forth, and delivered to the Sheriff of* Eſſex: *I cannot but marvel they ſhould be ſo uſed, conſidering it is done (as I underſtand) for ſaying Maſs within my Houſe; and although I have been of my ſelf, minded alwaies, and yet am, to have Maſs within my Houſe; yet I have been advertiſed, that the Emperor's Majeſty alſo hath been promiſed, that I ſhould never be unquieted, nor troubled, for my ſo doing (as ſome of you, my Lords, can witneſs.) Moreover, the declaration of the ſaid Promiſe, was made to me by the Emperor's Embaſſador that dead is (by his Majeſties order) to put my Chaplains more out of fear. When I was the laſt year with the King's Majeſty, my Brother, that queſtion was then moved, and could not be denied, but was affirmed by ſome of you, before his Majeſty, to be true, now I am not ſo much unquieted for the trouble of my ſaid Chaplains, as, I am, to think how this matter may be taken, the Promiſe to ſuch a Perſon being no better regarded: and, for mine own part, I thought full little to have received ſuch unkindneſs at your hands, having always (God is my Judge) wiſhed unto the whole number of you, as to my ſelf, and have refuſed to trouble you, or to crave any thing at your hands, but your good will, and friendſhip, which very ſlenderly appeareth in this matter. Notwithſtanding, (to be plain with you) howſoever*

ye ſhall uſe me, or mine, (with God's help) I will never vary from mine Opinion touching my Faith, and if ye, or any of you, bear me the leſs good will for that matter, or leſſen your friendſhip towards me, only for that cauſe, I muſt, and will, be contented, truſting that God will in the end ſhew his Mercy to me; aſſuring you, I would rather refuſe the friendſhip of all the World, than forſake any Point of my Faith. I am not without ſome hope, that ye will ſtay this matter; not inforcing the rigor of the Law againſt my Chaplains. The one of them was not in my Houſe theſe Four Months; and Dr. Mallet, *having my Licence, is either at* Windſor, *or at his Benefice, who, (as I have heard) was Indicted for ſaying of Maſs* out of my Houſe, *which was not true; but indeed, the Day before my removing from* Woodham-water, *(my whole Houſhold in effect being gone to* Newhall*) he ſaid Maſs there by mine Appointment. I ſee, and hear, of divers, that do not obey your Statutes and Proclamations, and nevertheleſs eſcape without puniſhment; be ye Judges, if I be well uſed, to have mine puniſhed by rigor of a Law; not to take notice of all the falſe reports that ye have ſuffered to be ſpoken of me. Moreover, my Chaplain, Dr.* Mallet, *beſides mine own Command, was not ignorant of the Promiſe made to the Emperor, which did put him out of fear. I doubt not therefore but ye will conſider it, and likewiſe in ſuch a manner, as by the occaſion no*

part

part of our friendſhip be taken away, nor I have any cauſe, not to bear you my good will, as I have done heretofore. Thus with my hearty Commendations to ye all, I pray Almighty God to ſend you as much of his Grace, as I would wiſh to mine own Soul.

The Copy of the Lady *Mary*'s Letter to the King's Majeſty. *Fox*'s Acts, *p.* 709.

MY Duty moſt humbly remembred to your Majeſty; it may pleaſe the ſame to be Adverti ſed, That I have received, by my Servants, Your moſt Honorable Letters, the Contents whereof do not a little trouble me, and ſo much the more for that any of my ſaid Servants ſhould move or attempt me in matters touching my Soul, which I think the meaneſt Subject within your Highneſs Realm, could evilly bear at their Servants hands; having, for my part, utterly refuſed heretofore to talk with them, in ſuch matters; and of all other Perſons leaſt regarded them therein, to whom I have declared what I think: as ſhe, which truſted, that your Majeſty would have ſuffered me, your poor Siſter, and Beads-woman, to have uſed the accuſtomed Maſs, which the King your Father, and mine, with all his Predeceſſors, did evermore uſe: wherein alſo I have been brought up from my youth, and thereunto my Conſcience doth not only bind me, which by no means will ſuffer me to think one thing, and do another; but alſo

also the Promise made to the Emperor by your Majesties Council, was an Assurance to me, that, in so doing, I should not offend the Laws; although they seem now to qualifie, and deny the thing. And at my last waiting upon your Majesty, I was so bold to declare my Mind and Conscience to the same; and desired your Highness, rather than you should constrain me to leave Mass, to take away my life: Whereunto your Majesty made me a very gentle Answer: And now I most humbly beseech your Highness, to give me leave to Write what I think touching your Majesties Letters; indeed they be signed with your own Hand, and nevertheless (in mine opinion) not your Majesties in effect; because it is well known (as heretofore I have declared in the Presence of your Highness) that although (our Lord be praised) your Majesty hath far more Knowledge, and greater Gifts, than others of your years; yet it is not possible that your Highness can, at these years, be a Judge in matters of Religion: and therefore I take it, that the matter in your Letter, proceedeth from such as do wish those things to take place, which be most agreeable to themselves; by whose doings, your Majesty not offended, I intend not to rule my Conscience: and thus without molesting your Highness any farther, I humbly beseech you, even for God's sake, to bear with me, as you have done, and not to think that by my Doings, or Example, any inconvenience might grow to your Majesty, or your

Realm

Realm, for I use it not after such sort; putting no doubt, but in time to come, whether I Live or Die, your Majesty shall perceive that my intent is grounded upon a true Love towards you, whose Royal Estate I beseech Almighty God long to continue, which is, and shall be, my daily prayers, according to my duty: And if, neither at my humble suit, nor for the regard of the Promise made to the Emperor, your Highness will suffer, and bear with me, as you have done, till your Majesty may be a Judge herein your self, and rightly understand these Proceedings, (of which your Goodness yet I dispair not) otherwise, rather then to offend God, and my Conscience, I offer my Body, at your Will, and Death shall be more welcome to me than Life, with a troubled Conscience. And thus I pray Almighty God to keep your Majesty in all Vertue, and Honor, with good Health, and long Life, to his Pleasure. Thus of these Letters.

Dr. Heylyn, *pag.* 15.

Much care was taken, and many endeavors used, by the King and Council, to bring her to a good conceit of the Reformation. But nothing in this could be effected. As much unprofitable pains was taken by the Emperor's Agent, in laboring to procure for her the free Exercise of her own Religion. Whereupon, She being weary of the Court, retired to *Hunsdon*, in the County of *Hereford*: where *Ridley*

Ridley, Biſhop of *London*, had recourſe unto her, and at firſt was kindly entertained. But having ſtaid Dinner, at her requeſt, he made an offer of his Service to preach before her, on the Sunday following: To which ſhe anſwered, That the Doors of the Pariſh-Church adjoyning, ſhould be open for him, that he might Preach there, if he pleaſed; but that neither She, nor any of her Servants, would be there to hear him. Madam, (ſaid he) I hope you will not refuſe to hear God's Word: To which ſhe anſwered, That ſhe could not tell what they called God's Word; it not having been accounted ſuch in the days of her Father. After which, falling into many different expreſſions, againſt the Religion then Eſtabliſhed; She diſmiſſed him thus: *My Lord* (ſaid ſhe) *For your Kindneſs to viſit me, I thank you: But for your offer to Preach before me, I thank you not.* Which ſaid, he was conducted by Sir *Thomas Wharton*, to the place where they dined; by whom he was preſented with a Cup of Wine: which having drank, and looking very ſadly on it; 'Surely, (ſaid 'he) I have done amiſs, in drinking in that 'place, where God's Word offered, was refu-'ſed. Whereas, if I had done my duty, I 'ought to have departed immediately, and to 'have ſhaken the duſt from off my feet, in teſti-'mony againſt this Houſe, in which the Word 'of God could not find admittance. Which

words he ſpake with ſuch a vehemency of Spirit, as made the hair of ſome of thoſe who were preſent, to ſtand an end, as themſelves afterwards confeſſed.

Of this behaviour of the Princeſs, the Biſhop much complained, in a Sermon preached at *Paul*'s Croſs, *July* 16. *Anno* 1553. in which he was appointed by the Lords of the Council, to ſet forth the Title of Queen *Jane*: to whom the Succeſſion of the Crown had been tranſferred by King *Edward*.

Of whoſe Death the Princeſs being ſecretly advertiſed, diſpatched Letters to the Lords of the Council, requiring them, not only to acknowledge Her Juſt Title to the Crown, but likewiſe to cauſe Proclamation to be made in the uſual Form: which was accordingly done. *Thus Dr.* Heylyn.

And thus far concerning Her, before She came to the Crown: we will now proceed to make a brief Relation of Her Reign, as to matters of Religion.

CHAP,

CHAP. I.

Of the putting to Death of the Duke of Northumberland, *and ſome others, who had been chief Actors againſt Her.*

Anno Reg. Mar. 1.

THE Lady *Mary* being Proclaimed Queen, gave on the ſame day, Eightpence, to every poor Houſholder in *London.* Thus *Howes* upon *Stow*, pag. 613.

Dr. *Heylyn*, pag. 18.

The Duke of *Northumberland* (the chief Actor againſt Her) was, ſoon after this, condemned to die. In that ſhort Interval, which paſt between the Sentence and the Execution, he was frequently viſited by Dr. *Heath*, Biſhop of *Worceſter*: He having made it his Requeſt to the Lords, That ſome Godly, and Learned man, might be licenſed by the Queen, to repair to him, for the quiet, and ſatisfaction of his Conſcience.

When he was on the Scaffold, turning himſelf to the People, he made a long Oration to them, touching the quality of his offence, and

his fore-paſſed life: and then admoniſhed the Spectators, 'To ſtand to the Religion of their 'Anceſtors, rejecting that of later date; which 'had occaſioned all the Miſery of the fore-'going Thirty years: and that for the pre-'vention of the future, if they deſired to pre-'ſent their Souls unſpotted in the ſight of God, 'and were truly affected to their Country, 'they ſhould expel thoſe Trumpets of Sedi-'tion, the Preachers of the Reformed Doct-'rine. That for himſelf (whatever had been 'otherwiſe pretended) he profeſſed no other 'Religion than that of his Fathers: for 'teſtimony whereof he appealed to his good 'Friend, and Ghoſtly Father, the Lord Biſhop 'of *Worceſter*: and finally, that being blinded 'with Ambition, he had been contented to 'make rack of his Conſcience, by temporizing: 'For which he profeſſed himſelf ſincerely repen-'tant; and ſo acknowledged the juſtice of his 'Death. *Thus* Dr. Heylyn, *concerning the Death of this Duke.*

Here follows another Relation of this Duke's Death. By *Howes* upon *Stow*, pag. 614.

WHen he came upon the Scaffold, he ſaid to the People, 'Though my death be 'terrible to Nature, yet, I pray you judge the 'beſt in God's works; for he doth all for the 'beſt. And, as for me, I am a wretched ſinner,

'sinner, and have deſerved to die. I forgive 'all Men, and I pray God to forgive them. 'And if I have offended any of you here, I 'pray you, and the World, to forgive me. And 'moſt chiefly, I deſire Forgiveneſs of the 'Queens Highneſs, whom I have moſt heinouſly 'Offended. And I pray you all to bear me wit-'neſs, that I depart in perfect Love, and Cha-'rity, with all the World; and I beg, that you 'will aſſiſt me with your Prayers, at the hour of 'my Death.

And when he had made a Confeſſion of his Belief, *he added theſe words:*

'And here I do proteſt to you, unfeignedly, 'even from the bottom of my Heart, that this, 'which I have ſpoken, is of my ſelf, and not 'moved thereto by any Man; nor for any 'flattery, or hope of Life: And of this I take 'to witneſs my Lord of *Worceſter*, my old 'Friend, and Ghoſtly Father, that he found 'me in this mind, and opinion, when he came 'to me. Wherefore be aſſured, that I have 'declared this, only upon my own mind, and 'affection, and for the Zeal and Love that I 'bear to my Natural Country. I could rehearſe 'much more, even by experience, that I have 'of this Evil, that hath happened to this Nation 'by theſe occaſions. But you know, I have 'another thing to do, whereunto I muſt pre-'pare me, for that time draws near.

After he had thus ſpoken, he kneeled down, ſaying to them that were about him, *I beſeech you all, to bear me witneſs, that I die in the true Catholick Faith.* And then ſaid the Pſalms of *Miſerere*, and *De Profundis*, his *Pater Noſter*, and ſix of the firſt Verſes of the Pſalm *In Te, Domine, Speravi*, ending with this Verſe, *Into thy hands, O Lord, I commend my Spirit*: and when he had thus ended his Prayers, the Executioner asked him forgiveneſs; to whom he ſaid, *I forgive thee with all my Heart; and do thy part without fear.* And bowing towards the Block, he ſaid, *I have deſerved a thouſand Deaths*: and then laid his Head upon the Block; and ſo was Beheaded: whoſe Body, with the Head, was buried in the Tower, by the Body of *Edward*, late Duke of *Sommerſet*. So that there lies before the High Altar in St. *Peter*'s Church, *Two Dukes* between *Two Queens*: to wit, the Duke of *Sommerſet*, and the Duke of *Northumberland*; between Queen *Anne*, and Queen *Catherine:* All Four beheaded.

At the ſame time, and place alſo, were likewiſe beheaded, Sir *John Gates*, and Sir *Thomas Palmer*.

Sir *John Gates* being upon the Scaffold, ſpake theſe, or the like Words: *My coming hither this day is to die; whereof I aſſure you all, I am well worthy, for I have lived as viciouſly, and wickedly, as any Man hath done in the World. I was the greateſt* reader *of Scripture that*

that might be of a Man of my degree, and a worſe follower *thereof there was not living: For I did not read to be edified thereby, nor to ſeek the Glory of God; but contrariwiſe, arrogantly to be Seditious, and diſpute thereof, and privately to interpret it after mine own brain and affection: Wherefore I exhort you all, to beware, how, and after what ſort you come to read God's Holy Word. For it it is not a trifle, or playing-game, to deal with God's Holy Myſteries. Stand not too much in your own conceits. For, like as the Bee, of* one Flower *gathers Hony; and the Spider Poyſon of* the ſame; *Even ſo you, unleſs you humbly ſubmit your ſelves to God, and Charitably read the ſame, to the intent to be edified thereby, it is to you as Poyſon, and worſe; and it were better to let it alone.*

And then, after he had asked the Queens Highneſs forgiveneſs, and all the World, he deſired the People, of their Charity, to Pray unto God with him, for remiſſion of his ſins; and then refuſing the Kerchief, laid down his Head, which was ſtrucken off at Three blows.

Sir *Thomas Palmer*, as ſoon as he came to the Scaffold, took every Man by the Hand, and deſired them to Pray for him; and then ſaid theſe Words:

It is not unknown to you, wherefore I come hither: which I have worthily well deſerved at God's Hands. For I know it to be his Divine Ordinance, by this means to call me to his mercy,

and to teach me to know my ſelf, what I am, *and* whereunto we are all Subject. *I thank his merciful Goodneſs: For he hath cauſed me to learn more, in one little dark corner in yonder Tower, than ever I learned by any Travel, in ſo many places as I have been. For there I have ſeen what God is, and how inſcrutable his wondrous Works, and how infinite his Mercies be. I have there* ſeen my ſelf throughly, *and what I am: Nothing but a lump of ſin, earth, duſt, and of all vileneſs the moſt vile. I have there ſeen and known what the World is, how vain, deceitful, tranſitory, and ſhort; how wicked and loathſome the works thereof are in the ſight of God's Majeſty; how he neither regards the menaces of the proud and mighty, nor diſpiſes the humbleneſs of the poor and lowly. Finally, I have there ſeen what Death is, how near hanging over every Mans head, and yet how uncertain the time is, and how little it is to be feared. And ſhould I fear Death? or be ſad therefore? Have I not ſeen two die before mine Eyes? yea, and within the hearing of my Ears? No; neither the ſprinkling of the Blood, nor the ſhedding thereof, nor the Blood it ſelf, ſhall make me afraid. And now taking my leave to the ſame, I pray you all to Pray for me. Come on, Good-fellow; Are you he that muſt do the deed? I forgive you with all my Heart.*

And then kneeling down, and laying his Head upon the Block, he ſaid, *I will ſee how fit*

fit the Block is for my Neck. I pray ſtrike not yet: for I have a few Prayers to ſay; and that done, ſtrike on God's Name.

His Prayer ended; and again deſiring all to Pray for him, he laid down his Head; which the Executioner took off at one ſtroke. *Thus* Howes *concerning the Death of theſe two Perſons.*

CHAP. II.

Of Her Coronation; and of a Tumult raiſed, and of Her moderate proceeding upon it.

Dr. *Heylyn*, pag. 20.

SHe came with great Magnificence to the Abby-Church; where She was met with Three Silver Croſſes, and Fourſcore Singing-men, all in rich and noble Copes: (ſo ſudden a recruit was made of thoſe Sacred Veſtments.) Amongſt whom went the New Dean of *Weſtminſter*, and divers Chaplains of Her own; each of them bearing in their hands ſome Enſign or other. After them marched Ten Biſhops (which were as many as remained of her Perſwaſion) with their Miters, rich Copes,

Copes, and Croſier-Staves, *&c. Thus Dr.* Heylyn *concerning Her Coronation.*

Upon Her being Proclaimed *Queen*, She Declared, That She would perſecute none for Religion, nor force their Conſciences. *But this could not hinder Factious Spirits from raiſing Tumults: whereof this was one.*

Howes upon *Stow*, pag. 613.

Mr. *Bourn*, a Canon of *Paul*'s-Croſs, not only Prayed for the Dead, but alſo declared, that Dr. *Bonner*, Biſhop of *London*, (lately reſtored, and there preſent) for a Sermon by him Preached in the ſame place, upon the ſame Goſpel, was about Four years ſince, unjuſtly caſt into the vile Priſon of the *Marſhalſea*, and there kept during the Reign of King *Edward* the Sixth: which ſaying ſo offended ſome of the Audience, that they breaking ſilence ſaid, *The Biſhop had Preached Abomination.* Other ſome cryed, *Pull him out, pull him out*: And ſome, being nearer the Pulpit, began to climb, wherewith the Preacher ſtept back, and one Mr. *Bradford*, a Preacher of King *Edwards* time, ſtept into his place, and perſwaded the Audience to Quietneſs and Obedience.

Nevertheleſs Mr. *Bourn* ſtanding by Mr. *Bradford*, one threw a Dagger at him.

Whereupon Mr. *Bradford* broke off his Speech; and forced himſelf, with the help of *John Rogers*, another Preacher, to conveigh Mr. *Bourn*

Mr. *Bourn* out of the Audience: whom, with great labour, they brought into *Pauls*-School. *Thus* Howes.

Dr. *Heylyn*, pag. 21.

Upon occaſion of this Tumult, the Lords of the Council ordered the Mayor and Aldermen of *London*, to call the next day a Common Council of the City, and that they ſhould charge every Houſholder to cauſe their Children and Apprentices to keep to their own Pariſh Churches, upon Holy days, and not ſuffer them to attempt any thing to the violating of the Common Peace: Willing them all to ſignifie to the ſaid Aſſembly, the Queens Determination, uttered to them by Her Highneſs in the Tower: which was, That albeit Her Graces Conſcience was ſettled in matters of Religion, yet She Graciouſly meant, not to compel or conſtrain other Mens, otherwiſe than God ſhould (as She truſted) put into their Hearts a perſwaſion of the Truth, which ſhe was in, through the opening of his Word unto them by Godly, Virtuous, and Learned Preachers.

She further ſet out this following Proclamation.

THe Queens Highneſs well remembring what great Inconveniences and Dangers have grown to this Realm, in times paſt, through the

the diverſities of Opinions in Queſtions of Religion: And hearing alſo that now of late the ſame Contentions be again revived, through Writings, falſe Reports and Rumors ſpread abroad by ſome evil-diſpoſed Perſons: Informs *all Her Subjects, That ſhe cannot now hide that Religion, which God and the World knows ſhe hath ever Profeſſed from her Infancy hitherto: which, as her Majeſty is minded to obſerve and maintain for her ſelf, by God's Grace, during her time; ſo doth her Highneſs much deſire, and would be glad the ſame were of all Her Subjects quietly and charitably entertained. And yet She doth ſignified unto all Her Majeſties loving Subjects, That Her Highneſs mindeth not to compel any of Her ſaid loving Subjects thereunto: forbidding nevertheleſs, the moving of any Seditions, by the interpreting the Laws after their brains and fancies; applying their whole care, ſtudy and travel, to live in the Grace of God, exerciſing their Converſations in ſuch Charitable and Godly doings, as their lives may indeed expreſs the great hunger and thirſt they have of God's Glory; which, by raſh talk and words, many have pretended. And in ſo doing they ſhould beſt pleaſe God, and live without danger of the Laws, and maintain the tranquillity of the Realm.*

And furthermore, for as much as it is well known, That Sedition, and falſe Rumors have been nouriſhed and maintained in this Realm, by

by the ſubtilty and malice of ſome evil-diſpoſed Perſons, who take upon them, without ſufficient Authority, to Preach and Interpret the Word of God after their own brains, in Churches and other places, both Publick and Private; and alſo by playing Enterludes, and Printing of falſe fond Books, Ballads, Rhymes, and other lewd Treatiſes, concerning Doctrine in matters now in Queſtion. Her Highneſs therefore ſtrictly Charges, and Commands, That nothing in this kind be evermore Acted.

Thus Dr. *Heylyn* Relates Her moderate Proceedings, as to Religion.

CHAP. III.

A full Relation of the Reconciling this Nation to its former Obedience, and Subjection, to the Church of Rome.

Anno Reg. Mar. 2.

Dr. *Heylyn*, pag. 41.

THE next work was, the Reconciling this Nation to its former Obedience, and Subjection, to the Church of *Rome*. But before the attempting this, it was thought fit,

fit, to remove one Difficulty; which was moſt likely to hinder the progreſs of this Deſign.

The Difficulty was this.

There was a general fear, That if the *Popes* were reſtored to their former Power, the Church might challenge Reſtitution of her former Poſſeſſions. Now to ſecure them againſt this Fear, they had not only the Promiſe of the King and Queen, but ſome Aſſurance underhand from the Cardinal Legat; who knew right well, that the Church Lands had been ſo chopped and changed by the Two laſt Kings, as not to be reſtored without the manifeſt ruine of many of the Nobility, and moſt of the Gentry; who were inveſted in the ſame. *Thus Dr.* Heylyn, *concerning this Obſtacle.*

Which being removed, the work goes on: The Relation whereof is thus delivered by Sir Rich. Baker, *Page* 461.

Cardinal *Pool*, being ſent for by the King and Queen, came over into *England* from *Rome*, as Legat *à Latere*. Whereupon a Parliament being called, and the King and Queen ſitting there under a Cloth of State, with the Cardinal on their right hand; All the Lords, Knights, and Burgeſſes being preſent, the Biſhop of *Wincheſter*, Lord Chancellor, made a ſhort Speech, ſignifying the Preſence of the Lord Cardinal, and that he was ſent from the *Pope*, as

as his Legat *à Latere*, to do a work, tending to the Glory of God, and the Benefit of them all: which (ſays he) you may better hear from his own Mouth. *Thus Sir* Rich. Baker.

Dr. *Heylyn*, pag. 41.

Then the Cardinal roſe up, and made a very grave and eloquent Speech; Firſt giving them Thanks, for being reſtored unto his Country: In recompence whereof he told them, That he was come to reſtore them to the Country, and Court of Heaven; from which, by their departure from the Church, they had been eſtranged. He therefore earneſtly exhorts them, to acknowledge their Errors, and chearfully to receive the benefit, which Chriſt was ready, by his Vicar, to extend unto them.

His Speech was ſaid to have been long, and Artificial; but it concluded to this purpoſe, That he had the Keys, to open them away into the Church; which they had ſhut againſt themſelves, by making ſo many Laws, to the diſhonor and reproach of the See Apoſtolick: On the revoking of which Laws, they ſhould find him ready to make uſe of the Keys, in opening of the door of the Church unto them. *It was concluded hereupon by both Houſes of Parliament, That a Petition ſhould be made, in the Name of the Kingdom*; wherein ſhould be declared, how ſorry they were, That they had withdrawn their Obedience from the Apoſtolick

ſtolick See, and conſented to the Statutes made againſt it: promiſing to do their beſt endeavor hereafter, That the ſaid Laws and Statutes ſhould be Repealed; beſeeching the King and Queen to intercede for them with his Holineſs, that they might be Abſolved from their Crimes and Cenſures which they had incurred and be received as Penitent Children into the boſom of the Church.

Theſe things being thus reſolved upon, both Houſes are called again to the Court, on St. Andrews-*day:* Where being Aſſembled in the Preſence of the King and Queen, they were asked by the Lord Chancellor *Gardiner*, Whether they were pleaſed, that Pardon ſhould be demanded of the Legat; and whether they would return to the Unity, of the Church, and Obedience of the Pope, Supreme Head thereof? To which they aſſenting, the Petition was preſented to their Majeſties in the Name of the Parliament: Which being publickly read, they aroſe with a purpoſe to have moved the Cardinal in it: who meeting their deſires, declared his readineſs in giving them that Satisfaction, which they would have craved.

And having cauſed the Authority given him by the Pope, to be publickly read; he ſhewed, how acceptable the repentance of a Sinner was in the ſight of God; and that the very Angels in Heaven rejoyced at the Converſion of this

this Kingdom. Which ſaid, they all kneeled upon their Knees, and imploring the Mercy of God, received Abſolution for themſelves, and the reſt of the Kingdom: *Which Abſolution was pronounced in theſe following words*, viz.

Our Lord Jeſus Chriſt, who with his moſt precious Blood, hath redeemed and waſhed us from all our ſins and iniquities, that he might purchaſe to himſelf a glorious Spouſe, without ſpot or wrinkle, and whom the Father hath appointed Head over all his Church, He by his Mercy Abſolve you: And we by Apoſtolical Authority given unto us, by his Holineſs Pope *Julius* the 3d. his Vice-gerent here on Earth, do Abſolve and Free you, and every one of you, with the whole Realm, and the Dominions thereof, from all Hereſie and Schiſm, and from all and every Judgment, Cenſures, and Pains for that cauſe incurred: and alſo we do reſtore you again to the Unity of our Mother the Holy Church, as in our Letters more plainly it ſhall appear: In the Name of the Father, and of the Son, and of the Holy Ghoſt.

Which words of his being ſeconded by a loud Amen *by ſuch as were preſent*, he concluded that days work with a ſolemn Proceſſion to the Chappel, for rendring Prayers and Thanks to Almighty God.

And becauſe this great work was wrought on St. Andrews-*day*, the Cardinal procured a

Decree, or Canon, to be made in the Convocation of the Bishops and Clergy, That from thenceforth the Feast of St. *Andrews*-day should be kept in the Church of *England* for a *Majus Duplex* (as the Rituals call it) and Celebrated with as much Solemnity as any other in the year.

It was thought fit also, That the Actions of that Day should be communicated, on the Sunday following, at St. Paul's *Cross, in the hearing of the Lord Mayor, Aldermen, and the rest of the City*: According to which appointment, the Cardinal went from *Lambeth* by Water, and landing at St. *Paul's*-wharf, from thence proceeded to the Church, with a Cross, two Pillars, and two Pole-axes of Silver, born before him: Received by the Lord Chancellor with a Solemn Procession. They tarried till the King came from *Westminster*. Immediately upon whose coming, the Lord Chancellor went into the Pulpit, and Preached upon those words of St. *Paul*, *Rom.* 13. *Brethren, ye are to know, That it is now time to rise from sleep, &c.* In which Sermon he declared, what had been done on the *Friday* before, in the Submission which was made to the Pope, by the Lords and Commons, in the Name of themselves, and the whole Kingdom; and the Absolution granted to them by the Cardinal in the Name of the Pope. *Which done, and Prayers being made for the whole Estate of the Catholick Church*;

Church; *the Company was for that time diſmiſſed. And on the* Thurſday *after, the Biſhops and Clergy then Aſſembled in their Convocation, preſented themſelves before the Cardinal at* Lambeth, *and kneeling reverently on their Knees, they obtained Pardon for all their Periuries, Schiſms and Hereſies. Upon which a formal Abſolution was pronounced, That ſo all ſorts of People might partake of the* Popes Benediction, *and thereby teſtifie their Obedience, and Submiſſion to him.*

The news whereof coming to the *Pope*, he cauſed not only many Solemn Proceſſions to be made in *Rome*, and moſt part of *Italy*; but proclaimed a Jubilee to be held on the 24*th.* of *December* then next coming. For the Anticipating of which Solemnity he alledged this reaſon, That it became him to imitate the Father of the Prodigal Child; and having received his loſt Son, not only to expreſs a Domeſtical Joy, but likewiſe to invite all others to partake thereof.

During this Parliament was held a Convocation alſo (as before was intimated;) By whom a Petition was prepared, to be preſented in the Name of the Convocation, to both their Majeſties, humbly beſeeching them, That they would be pleaſed to interceed with the Cardinal, not to inſiſt on the reſtoring of Church-Lands.

Which Petition, being not eaſie to be met with-al, and never Printed before, is here ſubjoyned, according to the Tenor and Effect thereof in the Latin Tongue.

WE, the Biſhops, and Clergy, of the Province of *Canterbury*, aſſembled in Convocation, during the ſitting of this Parliament according to the ancient Cuſtom, with all due reverence and humility do make known to your Majeſties, That though we are appointed to take upon us the Care and Charge of all thoſe Churches, in which we are placed, as Biſhops, Deans, Arch-Deacons, Prieſts, or Vicars; as alſo of the Souls therein committed to us, together with all Goods, Rights, and Privileges thereunto belonging, according to the true intent and meaning of the Canons made in that behalf: And that in this reſpect we are bound to uſe all lawful means for the recovery of thoſe Goods, Rights, Privileges, and Jurisdictions, which have been loſt in the late deſperate and pernicious Schiſm, and to regain the ſame unto the Church, as in her firſt and right eſtate: Yet notwithſtanding, having took mature deliberation of the whole matter amongſt our ſelves, we cannot but ingeniouſly confeſs, That we know well, how difficult a thing (if not impoſſible) it is, to recover the ſaid Goods unto their Churches, in regard of the manifold unavoidable Contracts,

tracts, Sales, and Alienations which have been made about the ſame: And that if any ſuch thing ſhould be attempted, it would not only redound to the diſturbance of the Publick Peace; but be a means, that the Unity in the Catholick Church, which by the Goodneſs of your Majeſties hath been ſo happily begun, could not obtain its deſired effect, without very great difficulty: Wherefore, preferring the Publick Good and Quiet of the Kingdom, before our own private Intereſt; and the Salvation of ſo many Souls, redeemed with the precious Blood of Chriſt, before any earthly things whatſoever, and not ſeeking our own, but the things of *Jeſus Chriſt*, We do moſt earneſtly, and moſt humbly beſeech your Majeſties, that you would graciouſly Vouchſafe to interceed in our behalf, with the moſt Reverend Father in God, the Lord Cardinal *Pool*, Legat *à Latere* from his Holineſs, That he would pleaſe to ſettle and confirm the ſaid Goods of the Church, either in whole or in part (as he thinks moſt fit) on the preſent Occupants thereof, according to the Power and Faculties committed to him. Thereby preferring the publick Good before the Private; the Peace and Tranquillity of the Realm, before Suits and Troubles; and the Salvation of Souls before earthly Treaſure. And for our parts, we do both now, and for all times coming, conſent to all, and every thing, which by the ſaid Lord Legat ſhall, in this caſe, be finally

nally ordained, and concluded on: humbly, beſeeching your Majeſties to perſwade the Lord Cardinal, not to be too ſtrict, and difficult in the buſineſs.

And we do further beſeech your Majeſties, to take ſuch courſe, that our Eccleſiaſtical Rights, Liberties, and Jurisdictions which have been taken from us, by the iniquity of the former times, and without which we are not able to diſcharge our common Duties, either in the exerciſe of the Paſtoral Office, or the Cure of Souls, committed to our truſt and care, may be again reſtored unto us, and be perpetually preſerved inviolably, both to us, and our Churches: And that all Laws which have been made to the prejudice of this our Jurisdiction, and other Eccleſiaſtical Liberties, or otherwiſe have proved a hindrance to it, may be repealed, to the Honor of God, and the Temporal and Spiritual Profit, both of your Majeſties, and this Realm: Giving our ſelves aſſured hope, that your moſt Excellent Majeſties, according to your ſingular Piety to Almighty God, for ſo many, and ſo great benefits received from him, Will not be wanting to the neceſſities of the Kingdom, and the occaſions of the Churches, having Cure of Souls: But, that you will conſider, and provide, as need ſhall be, for the Peace thereof.

Which Petition being thus drawn up, was humbly offered to the Legat; and being aſſented unto

unto, there was a General and Solemn Proceſſion throughout London, *to give Thanks for their Converſion to the Catholick Church.*

In this Proceſſion, there were Ninety Croſſes, an Hundred and Six Prieſts in Copes, Eight Biſhops in *Pontificalibus*, followed by *Bonner*, Biſhop of *London*, carrying the Bleſſed Sacrament under a Canopy, attended by the Lord Mayor, and Companies, in their ſeveral Liveries: Which Solemn Proceſſion being ended, they all returned into the Church of St. *Paul*, where the King and Cardinal, together with all the reſt, heard Maſs: And the next day the Parliament, and Convocation, were Diſſolved. *Thus largely Dr.* Heylyn, *concerning this great Solemnity.*

For a more full Satisfaction in this Relation, I will here inſert ſome Acts made in this Parliament, in order to this buſineſs. To be found in the Statute Book.

An Act for Repealing of all Statutes, Articles *and* Proviſions *made againſt the See Apoſtolick, ſince the Twentieth year of* Henry *the Eighth.*

WHereas, ſince the Twentieth year of King *Henry* the Eighth, much Falſe and Erroneous Doctrine hath been Taught, Preached, and Written, partly by divers, the natural born Subjects of this Realm; and partly being brought in hither from ſundry other Forein

rein Countries, hath been ſowen and ſpread abroad within the ſame: By reaſon whereof as well the *Spirituality* as the *Temporality* of this Kingdom, have ſwerved from the Obedience of the See Apoſtolick, and declined from the Unity of Chriſt's Church, and have ſo continued, until ſuch time, as your Majeſty, being ſettled in the Royal Throne, the *Pope's Holineſs* and the *See Apoſtolick*, ſent hither unto your Majeſty, as a Perſon undefiled, and by God's Goodneſs preſerved from the common infection aforeſaid, and to the whole Realm, the moſt Reverend Father in God, the Lord Cardinal *Pool*, to call us home again into the right way, from whence we have all this long while wandred and ſtrayed abroad: And we, after ſundry long and grievous Plagues and Calamities, ſeeing by the Goodneſs of God our own Errors, have acknowledged the ſame unto the ſame moſt Reverend Father in God, and by him been, and are received and embraced into the Unity, and boſom of Chriſt's Church, upon our humble ſubmiſſion, and promiſe made (for a Declaration of our Repentance) to *Repeal* and *Abrogate* ſuch *Acts* and *Statutes* as had been made in Parliament ſince the ſaid Twentieth year of the ſaid King, againſt the *Supremacy* of the *See Apoſtolick*, as in our *Submiſſion* exhibited appears: The tenor whereof here enſueth:

We

We, the Lords Spiritual and Temporal, and the Commons Aſſembled in this preſent Parliament, in the Name of our ſelves, and the whole Kingdom, do declare our ſelves very ſorry, and repentant of the Schiſm and Diſobedience, committed in this Realm, and the Dominions thereof, againſt the See Apoſtolick, *either by making, agreeing, or executing any Laws, Ordinances, or Commands againſt the* Supremacy *of the ſaid* See; *or otherwiſe, by doing or ſpeaking any thing that might impugn the ſame: Offering our ſelves, and promiſing, by this our* Supplication, *that for a token and acknowledgment of our ſaid repentance, we be, and ſhall be always ready, to the utmoſt of our Power, to do what lies in us, for the abrogating, and the repealing of the ſaid Acts and Ordinances in this preſent Parliament, &c.*

Whereupon we moſt humbly deſire your Majeſty to ſet forth this our moſt humble Suit, That we may obtain from the See Apoſtolick, releaſe, and diſcharge from all danger of ſuch *Cenſures* and *Sentences*, as by the Laws of the Church we are fallen into; and that we may, as Children repentant, be received into the boſom and unity of Chriſt's Church; ſo as this Noble Realm, withal the members thereof, may, in this unity, and perfect obedience to the See Apoſtolick, ſerve God and your Majeſty, to the furtherance and advancement of his Honor and Glory, &c.

This

This Petition being granted, They further add:

We being now, at the Interceſſion of your Majeſty, abſoiled, diſcharged, and delivered from *Excommunication, Interdiction*, and other *Cenſures Eccleſiaſtical*, which have hanged over our heads, for our ſaid faults, ſince the time of the ſaid Schiſm, mentioned in our Supplication.

May it therefore now pleaſe your Majeſty, That for the better accompliſhment of our promiſe, made in the ſaid Supplication, we may Repeal *All Laws* and *Statutes* made contrary to the ſaid *Supremacy* and *See Apoſtolick* during the ſaid Schiſm.

Thus, as to the Repealing of all ſuch Laws made in the Reign of King Henry *the* 8th.

Another Act for the Repealing of certain Statutes *made in the time of King* Edward *the* Sixth.

FOraſmuch, as by divers and ſeveral Acts of Parliament, made in the time of King *Edward* the Sixth, as well the *Divine Service*, and *good Adminiſtration of the Sacraments*, as divers other matters of Religion, (which we, and our Fore-fathers found in this Church of *England*, to us left by the Authority of the Catholick Church) be partly altered, and in ſome part taken from us; and in place thereof New Things

Things imagined, and ſet forth by the ſaid Acts; ſuch as a few, of ſingularity, have of themſelves deviſed: Whereof hath enſued amongſt us, in a very ſhort time, numbers of diverſe and ſtrange Opinions, and diverſity of Sects; and thereby grown great unquietneſs, and much diſcord, to the great diſturbance of the Kingdom: And in a very ſhort time like to grow to extreme peril, and utter confuſion of the ſame, unleſs ſome remedy be in that behalf provided: Which Thing all True, Loving, and Obedient Subjects ought to fore-ſee, and to provide againſt, to the utmoſt of their power, *&c.*

Be it therefore Enacted, &c.

A third Act for the Repeal of Two ſeveral Acts, made in the time of King Edward *the* Sixth; *touching the Diſſolution of the Biſhoprick of* Durham.

WHereas, there hath been, time out of mind of any man to the contrary, a See of a Biſhop of *Durham*, commonly called, *The Biſhoprick of Durham*; which hath been one of the moſt Ancient, and worthieſt Biſhopricks, in Dignity, and Spiritual Promotion, within the Realm of *England*; and the ſame place always ſupplied, and furniſhed with a man of great Learning, and Virtue; which was both to the Honor of God, and the encreaſe of his True Religion; and a great Surety to that part of

of the Realm: Nevertheleſs the ſaid Biſhoprick was, without any juſt cauſe, or conſideration, by Authority of Parliament, Diſſolved, Extinguiſhed, and Exterminated: And further, by the Authority of the ſaid Parliament, it was Ordained, and Enacted, That the ſaid Biſhoprick, together with all the ordinary Juriſdiction thereunto appertaining, ſhould be adjudged clearly diſſolved and extinguiſhed: and that King *Edward* the Sixth ſhould from thence-forth have, poſſeſs, and enjoy, to him, his heirs, and ſucceſſors, for ever, whatſoever did appertain or belong to the ſaid Biſhoprick, in as large and ample manner and form, as any Biſhop thereof had, held, or poſſeſſed; or, of right, ought to have had, held, or poſſeſſed, *&c.*

Be it therefore Enacted, *&c.*

Thus far, as to theſe Acts of Parliament.

CHAP.

CHAP. IV.

A Relation of ſome Engliſh Proteſtants *that forſook the Kingdom, and of the Factions, and Schiſms, that were amongſt them, being in other* Countries.

Anno Reg. Mar. 3.

Dr. *Heylyn*, pag. 59.

MAny *Engliſh Proteſtants* forſook the Kingdom, to the number of Eight Hundred: who having put themſelves into ſeveral Cities, partly in *Germany*, and partly amongſt the *Switzers*, and their Confederates, kept up the Face and Form of an *Engliſh Church*, in each of their ſeveral Congregations. Their principal retiring places amongſt the laſt were *Arow*, *Zurick*, and *Geneva*: And in the firſt, the Cities of *Emden*, *Strasburgh*, and *Frankfort*.

In *Frankfort* they enjoyed the greateſt privileges, and therefore reſorted thither in greateſt numbers: which made them the more apt unto Schiſms and Factions. At their firſt coming to the place, they were permitted to have the

the uſe of one of their Churches; which had before been granted to ſuch *French* exiles as had repaired thither on the like occaſion: yet ſo, that the *French* were ſtill to hold their Right; the *Engliſh* to have the uſe of it one day, and the *French* another; and on the Lord's Day, ſo to divide the hours between them, that the one might be no hindrance unto the other.

It hath been alſo ſaid, That there was another condition impoſed upon them, of being conform to the *French* in Doctrine and Ceremonies: Which condition, if it were impoſed, and not ſought by themſelves, muſt needs be very agreeable to the temper and complexion of their principal Leaders; who being, for the moſt part, of the *Zuinglian Goſpellers*, at their going hence, became the great promoters of the *Puritan Faction* at their coming home. The Names of *Whittingham*, *Williams*, *Goodman*, *Wood*, and *Sutton*, who appeared in the head of this Congregation, declare ſufficiently of what Principles they were, and how willing they would be to lay aſide the face of an Engliſh Church, and frame themſelves to any Liturgy but their own.

The noiſe of this new Church at *Frankfort*, occaſioned *Knox* (who after proved the great Incendiary of the Realm and Church of *Scotland*) to leave his Sanctuary in *Geneva*, in hope to make a better market for himſelf in that Congregation. Theſe

These *Frankfort*-Schismaticks desire, That all Divine Offices might be executed according to the Order of the Church of *Geneva*; which *Knox* would by no means yield to, thinking himself as able to make a *Rule* for his own Congregation, as any *Calvin* of them all.

Infinite were the Confusions which they had amongst themselves, and from hence was the beginning of the *Puritan Faction*, against the Rites and Ceremonies of the Church; that of the *Presbyterians* against the *Bishops*, or *Episcopal Government*; and finally, that also of the *Independents* against the *Super-intendency* of *Pastors* and *Elders*.

But Sorrow seldom goes alone; for their Differing from the Government, Form, and Worship, Established in the Church of *England*, drew on an Alteration also in point of Doctrine. Such of the *English* as had retired to *Geneva*, employed themselves in setting out a New Translation of the Bible in the English-Tongue; which afterwards they published with certain Marginal Notes upon it, very Heterodox in point of Doctrine; some dangerous and seditious, in reference to the Civil Magistrate; and some as scandalous, in respect of Episcopal Government.

From this time the *Calvinian* Doctrine of *Predestination* began to be dispersed in *English Pamphlets*, as the only necessary, Orthodox, and saving Truth. *Thus Dr.* Heylyn, *concerning these Protestants.*

But

But now leaving these Confusions, the Effect of Schism; we will here Relate a Princely Work of Piety, *done by the Queen.*

CHAP. V.

Of the Queens Resolution of Restoring Church-Lands, and of what She did Actually Restore before Her Death.

Anno Reg. Mar. 4.

Dr. *Heylyn*, pag. 56.

BEfore She undertook this Work, She thought it necessary to Communicate her purpose unto some of the Council: and therefore calling them to Her, She is said to have spoken to them in these following words;

We have willed you to be called to Us, to the intent you might hear of Me, my Conscience, and the Resolution of my Mind, concerning the Lands and Possessions, as well of Monasteries, as of other Churches whatsoever, being now in my Possession.

First,

First, I do consider, that the said Lands were taken away from the Churches aforesaid in time of Schism; and that by unlawful means, such as are contrary both to the Law of God, and of the Church: For which cause my Conscience doth not suffer me to detain them. And therefore I here expresly refuse, either to claim, or retain those Lands for Mine: But with all my heart, freely and willingly, without all Paction, or Condition, here and before God, I do Surrender and Relinquish the said Lands and Possessions, or Inheritances whatsoever; and renounce the same with this mind and purpose, that order and disposition thereof may be taken, as shall seem best liking to the Pope, or his Legat, to the Honor of God, and Wealth of this our Realm. And albeit you may object to Me again, That the State of my Kingdom, the Dignity thereof, and my Crown Imperial, cannot be Honorably Maintained and Furnished without the Possessions aforesaid: Yet notwithstanding (and so She had affirmed before, when She was bent upon the Restitution of the Tenths and First Fruits) *I set more by the Salvation of my Soul, than by Ten such Kingdoms: And therefore the said Possessions I utterly refuse here to hold, after that sort and Title: And give most hearty Thanks to God, who hath given me a Husband of the same mind; who hath no less good Affection in this behalf, than I my self. Wherefore I Charge and Command, That my Chancellor (with whom I have confer-*

red my Mind in this matter) and you Four, do resort to morrow together, to the Legat, signifying to him the Premises in my Name. And give your Attendance upon me, for the more full declaration of the State of my Kingdom, and of the aforesaid Possessions, according as you your selves do understand the matter, and can inform him in the same.

Upon this opening of Her Mind, the Lords thought it requisite to direct some course, wherein She might satisfie Her desires, to Her own great Honor, and yet not Alienate too much at once of the publick Patrimony.

The Abbey of *Westminster* had been Founded for a *Convent* of *Benedictin* Monks by King *Edward the Confessor*, valued at the Suppression by King *Henry* the Eighth, at the yearly Sum of Three thousand, Nine hundred, Seventy seven pounds in good old Rents, *Anno* 1539. At which time, having taken to himself the best and greatest part of the Lands thereof; he Founded with the rest a Collegiate Church, consisting of a Dean, and Secular Canons. But now the Queen put into it a Convent of *Benedictins*, consisting of an Abbot, and Fourteen Monks: which with their Officers, were as many as the Lands then left upon it, would well maintain.

A Convent of *Observants* (being a reformed Order of *Franciscan Friers*) had been Founded by King *Henry* the Seventh near the Manor

nor of *Greenwich*; and was the first which felt the fury of King *Henry* the Eighth, by reason of some open opposition made, by some of the Friars, in favour of Queen *Catherine*, the Mother of the Queen now Reigning: Which moved Her, in a pious gratitude, to re-edifie that ruined House, and to restore as many as could be found of that Order, to their old Habitations; making up their Corporation with some new *Observants* to a competent number.

She gathered together also a New Convent of *Dominican*, or *Black-Friars*; for whom She provided a House in *Smithfield*, in the City of *London*; fitting the same with all conveniences, both for the Divine Office, as likewise for other necessary Uses.

At *Syon*, near *Brentford*, there had been anciently a House of Religious Women, *Nuns* of the Order of St. *Bridget*, dissolved, as were all the rest, by King *Henry* the Eighth. Such of these as remained alive, with the addition of some others, who were willing to embrace that course of Life, made up a competent number for a New Plantation: These She restored likewise to their old Habitation, repairing their House, and laying to it a sufficient Estate in Lands, for their future maintenance.

At *Sheen*, on the other-side of the Water, there had been Anciently another Religious House not far from a Mansion of the Kings; to which they much resorted, till the build-

ing of *Richmond*. This Houſe She ſtocked with a New Convent of *Charthuſians*, and endowed it with a Revenue great enough to maintain that Order.

And the next year, having Cloſed up the Weſt-end of the Quire, or Chancel, of the Church of St. *John*'s near *Smithfield*, (which was all the Protector *Sommerſet* had left ſtanding of it) She reſtored the ſame to the Hoſpitality of the Knights of St. *John*, to whom it formerly belonged, aſſigning a liberal Endowment to it for their more honorable Subſiſtance.

An Hoſpital had been formerly Founded in the *Savoy*, by her Grand-father King *Henry* the Seventh, for the relief of ſuch Pilgrims, as either went on their Devotions to the Shrine of St. *Thomas Becket* of *Canterbury*, or any other eminent Shrine, or Saint, in theſe parts of the Kingdom. Now this Hoſpital being deſtroyed by *Edward* the Sixth, and the Means diſpoſed of, it could not be reſtored to its firſt condition, but by a new endowment from ſuch other Lands belonging to Religious Houſes, which were remaining in the Crown.

But the Queen was ſo reſolved upon it, and withal ſo deſirous to add ſome Works of *Charity* unto thoſe of Piety; or elſe in Honor of Her Grand-father, (whoſe Foundation She reſtored at *Greenwich* alſo) the Hoſpital

pital was again Re-founded, and a convenient yearly Rent allotted to the Maſter, and Brethren, for the Entertainment of the poor, according to the tenor and effect of the firſt Inſtitution. Which Prince-like Act, ſo wrought upon the Maids of Honor, and other Ladies of the Court, that for the better attaining of the Queens good Grace, they furniſhed the ſame at their own coſts, with new Beds, Bedding, and other neceſſary Furniture, in a very ample manner. In which condition it continues to this very day; the Maſterſhip of the Hoſpital being looked on as a good preferment for any well deſerving Man about the Court.

How far the Queens Example, Seconded by the Ladies about the Court, countenanced by the King, and earneſtly inſiſted on by the *Pope*, might have prevailed on the Nobility and Gentry, for doing the like, either in reſtoring their Church-Lands, or aſſigning ſome part of them to the like Foundations, it is hard to ſay: moſt probable it is, that if the Queen had lived ſome few years longer, either for Love to Her, or for fear of gaining the King's Diſpleaſure, or otherwiſe out of an unwillingneſs to incur the *Popes* Curſe, and the Churches Cenſures, there might have been very much done that way, though not all at once.

That which might have much furthered this buſineſs, was the Greatneſs to which *Philip* had attained at this preſent time, when the Queen was moſt intent on theſe new Foundations. For having paſſed over to *Calais* in the Month of *September*, *Anno* 1555. And the next day going to the Emperor's Court, which was then at *Bruſſels*, he found his Father in a Reſolution of Reſigning to him all his Dominions and Eſtates, except the Empire (or the bare Title rather of it) which was to be Surrendred to his Brother *Ferdinand:* not that he had not a Deſign to ſettle the Imperial Dignity on his Succeſſor in the Realm of *Spain*, for the better attaining of the Univerſal Monarchy, which he was ſaid to have aſpired to, over all the Weſt: But that he had been croſſed in it by *Maximilian*, the Eldeſt Son of his Brother *Ferdinand*, who Succeeded to his Father in it, and left the ſame Hereditary, in a manner, to the Princes of the Houſe of *Auſtria*, of the *German* race.

For *Charles*, grown weary of the World, broken with Wars, and deſirous to apply himſelf to Divine Meditation, reſolved to diſcharge himſelf of all Civil Employments, and ſpend the remainder of his life in the Monaſtery of St. *Juſtus*, ſituated amongſt the Mountains of *Eſtremadura*, a Province in the Realm of *Caſtile*.

In

In purſuance whereof, having called before him the Principal of the Nobility, and Great Men of His ſeveral Kingdoms and Eſtates, He made a Reſignation of All his Hereditary Dominions to King *Philip*, his Son; having then ſcarce attained to the Fifty fifth year of his Life, to the great Admiration of all the World.

Thus Dr. Heylyn, *concerning this Noble Action of the Queen.*

CHAP. VI.

A Proclamation againſt the ſetting out of Seditious Books, and of the Conventicles, and Seditious Meetings of Sectaries; and a Word concerning the Lutherans.

Anno Reg. Mar 5.

The Proclamation.

Dr. *Heylyn*, pag. 70.

WHereas divers Books, filled with Hereſie, Sedition, and Treaſon, have of late been Daily brought into this Realm, out of Forein Countries; and alſo ſome covertly Printed within this Realm,

and caſt abroad in ſundry parts thereof; whereby not only God is diſhonored, but likewiſe encouragement given to diſobey Lawful Princes, and Governors. Therefore, for redreſs hereof, We Command the Suppreſſing of all ſuch Books. *Thus Dr.* Heylyn *relates this Proclamation.*

Seditious Meetings.

Dr. *Heylyn.* pag. 73.

Now beſides theſe Seditious Books, they had likewiſe their Conventicles, or Seditious Meetings, even in London *it ſelf*: In one of which Congregations, that namely, whereof *Bentham* was at that time Miniſter; there Aſſembled ſeldom under Forty, many times an Hundred, and ſometimes Two Hundred: but more or leſs, as it ſtood moſt with their convenience and ſafety. They had not all the conveniency of ſuch Meetings; but they Met frequently enough in ſmaller Companies. *Thus Dr.* Heylyn *concerning theſe Meetings.*

A Remark concerning Sectaries.

There is one thing very remarkable in theſe Sectaries; which is, That although they all agree

agree in a general malice againſt Catholick Religion; yet they ſtrangely diſagree amongſt themſelves, by furious Animoſities, and hatred one againſt another. One Example whereof is here related by Dr. *Heylyn*, pag. 80. in this following ſhort Note concerning the *Lutherans*.

The *Lutherans* abominated nothing more than an *Engliſh Proteſtant*, becauſe they concurred not with them in their Doctrine of *Conſubſtantiation*. Inſomuch that *Peter Martyr* tells us of a Friend of his in the Dukedom of *Saxony*, that was generally hated by the reſt of his Country-men, for being hoſpitable to ſome few of the *Engliſh Nation*. And it is further ſignified by *Philip Melanctbon*, in an Epiſtle of this year, That the *Lutherans* could find no other Names (but the *Devils-Martyrs*) for ſuch as ſuffered Death in *England*, in defence of Religion

Now one ground of this their hatred was, That *John à Laſco*, and his Company, had been lately there, where thy ſpoke ſo reproachfully of *Luther*, the *Auguſtan* Confeſſion, and the Rites and Ceremonies of their Churches, as rendred them uncapable of any better entertainment than they found amongſt them. And by the behaviour of theſe men, coming then from *England*, the *Lutherans* paſt their judgment on the Church it ſelf; and conſequently on all thoſe who ſuffered in defence thereof. Some of the *Lutherans* had given out, on the former

former ground, That the *Engliſh* had deſervedly ſuffered the greateſt Hardſhips, both at home, and abroad, becauſe they Writ, and Spake, ſo irreverently of the Bleſſed Sacrament.

Thus Dr. Heylyn,, *concerning the* Lutherans *deteſting an Engliſh Proteſtant.*

Nothing occurring more in this Queens Reign, (as to theſe matters of Religion) we will now give an Account of the years when theſe Changes were made; with an Addition of ſome works of Piety, done by Her, and in Her time.

IN the Firſt year of this Queens Reign, All Biſhops, that had been deprived in the time of King *Edward* the Sixth, were reſtored to their Biſhopricks, and the new removed.

Alſo this year, on the Twenty ſeventh of *Auguſt*, the Service was ſung in Latin in St. *Paul's* Church. The Pope's Authority being likewiſe, by Act of Parliament, reſtored in *England*, and the Maſs Commanded in all Churches to be uſed.

In her Second year, the Realm is *Abſolved*, and *Reconciled* to the Church of *Rome*; and Firſt Fruits, and Tenths, reſtored to the Clergy.

In her Third year, Eight hundred *Engliſh Proteſtants* forſook the Kingdom; who fell into great Confuſions amongſt themſelves, being in other Countries. In

In her Fourth year, Monaſteries were begun to be re-edified.

In her Fifth year, great endeavors were uſed by Sectaries, to raiſe Sedition, by Seditious Books, and unlawful Meetings, or Conventicles.

In her Sixth year, She built Publick Schools in the Univerſity of *Oxford*: Which being decayed in tract of time, and of no beautiful Structure, when they were at the beſt, were taken down: In place whereof (but upon a larger extent of Ground) was raiſed that Goodly and Magnificent Fabrick, which we now behold.

Works of Piety.

The Queen reſtored a great part of the Abbey-Lands that were in her Poſſeſſion.

In her Firſt year, Sir *Thomas white*, then Mayor, Erected a College in *Oxford*, called S. *John*'s College. He alſo Erected Schools at *Briſtow* and *Reading*, and gave Two thouſand pounds to the City of *Briſtow* to purchaſe Lands; the profits whereof to be employed for the benefit of young Clothiers.

In her Third year, died Sir *John Greſham*, late Mayor of *London*; who Founded a Free-School at *Holt*, in *Norfolk*; and gave to every Ward in *London* Ten pounds, to be diſtributed to the Poor. Alſo to Maids-Marriages, Two hundred pounds.

Cuthbert Tunſtal, Biſhop of *Durham* Erected a goodly Library in *Cambridge*, ſtoring it with

with many Excellent, both Printed and Written Books. He alſo beſtowed much upon Building, at *Durham*, at *Alnewick*, and at *Tunbridge*.

Thus Sir *Richard Baker*.

Here you have had a ſhort View of the great Zeal and Piety, that was in this Nation, during the Reign of this Queen. And this delivered from the mouths of her Enemies, the moſt zealous *Proteſtants*.

This Account being here ended, we will now proceed to relate, what Changes were made (as to Religion) in Queen *Elizabeths* time: Wherein the Scene was totally Altered; She following the Example of her Father, and Brother, in going on with the Deſtructions, and Confuſions, begun by them.

The

The Last Part

Of these

HISTORICAL COLLECTIONS

Concerning A

Fourth Change of Religion

Made for

POLITICK ENDS,

And of the

Occurrences concerning it;

In the Reign of

Queen *Elizabeth.*

A Preamble.

BEfore we begin this Queens Reign, we will (following Dr. *Heylyn*'s order) first make a Relation out of him of the various Fortunes of her Mother, *Anne Boleign*; of whom thus he writes in his History of *Reformation*, pag. 86.

Anne

Anne Boleign, from her tender years, was brought up in the Court of *France*: Who returning into *England*, was preferred to be Maid of Honor to Queen *Catherine*: In whose Service the King falls in Love with her. But so long concealed his Affections, that there was a great League contracted betwixt her, and the young Lord *Peircy*, Son to the Earl of *Northumberland*. But that being broken off, by the endeavors of Cardinal *Wolsey*; and the King laboring for a Divorce, from Queen *Catherine*, that he might Marry her; that also was sought to be obstructed by the Cardinal: Which being understood by Mrs. *Anne Boleign* She seeks all ways for his destruction; and prevailed so far with the King, that he was presently Indicted, and Attainted of a *Præmunire*; and not long after, by the Counsel of *Thomas Cromwel*, (who had formerly been the Cardinals Solicitor in his Legatine Court) envolves the whole Clergy in the same Crime with him. And by perswasion of this man, he requires of the said Clergy, to acknowledge him for *Supreme Head*, on Earth, of the *Church of England*; and to make no new *Canons*, and *Constitutions*, not to Execute any such, when made, by his consent. And having thus brought his own Clergy under his Command, he was the less solicitous how his matters went in the Court of *Rome*, concerning his *Divorce*. Whereupon he privately Marries Mistris *Anne Boleign*;

And

And a long time after, to wit, Three or Four Months after the Birth of the Princeſs *Elizabeth*) began a Parliament; in which the Kings firſt Marriage was declared *Unlawful*; and the Succeſſion of the *Crown* ſettled upon His Iſſue by this Second Marriage: An Oath being deviſed in maintenance of the ſaid Succeſſion; and not long after, *Moor* and *Fiſher* were Executed for refuſing to take that Oath.

The New Queen being thus ſettled; and conſidering, that the Pope and She had ſuch different Intereſts, that they could not ſubſiſt together, She reſolved to ſuppreſs his Power what ſhe could. But finding, that the Pope was too well entrenched, to be diſlodged upon a ſudden, it was adviſed by *Cromwel*, to begin with taking in *the Outworks* firſt; which being gained, it would be no hard matter to beat him out of his Trenches.

In order whereunto a Viſitation is begun, in which a diligent Enquiry was to be made into all *Abbey*'s, *Priories*, and *Nunneries* within the Kingdom: (an Account of which *Viſitation*, and the Diſſolution of *Abbeys*, hath been formerly given in the Reign of King *Henry* the Eighth.)

But the New Queen (for whoſe ſake *Cromwel* had contrived that Plot) did not live to ſee this Diſſolution.

For ſuch is the uncertainty of Humane Affairs, that when ſhe thought her Self moſt Secure,

cure, and free from Danger, She became moſt obnoxious to the ruine prepared for Her. It had pleaſed God, upon the Eighth of *January*, to put an end unto the Calamities of the Virtuous, but unfortunate Queen, unto whoſe Bed ſhe had ſucceeded: The News whereof ſhe entertained with ſuch contentment, that ſhe cauſed her ſelf to be apparelled in lighter Colours, than was agreeable to the ſeaſon, or the ſad occaſion. Whereas, if ſhe had rightly underſtood her own Condition, She could not but have known, that the long Life of Queen *Catherine*, was to be her beſt preſervation, againſt all changes, which the King's looſe Affections, or any other Alteration in the Affairs of State, were otherwiſe like to draw upon her.

But this Contentment held not long. For within Three Weeks after, She fell in Travail; in which ſhe miſcarried of a Son, to the extreme diſcontent of the Father: Who looked upon it, as an Argument of God's diſpleaſure, as being much offended at this Second Marriage. He then began to think of His ill Fortune, with both His Wives; both Marriages ſubject to diſpute, and the Legitimation of both His Daughters, likely to be called in queſtion, in the time ſucceeding. He muſt therefore caſt about for another Wife; of whoſe Marriage, and his Iſſue by Her, there could riſe no controverſie. His eye had carried him to a Gentlewoman in the Queens Attendance; on the enjoying of whom

whom he ſo fixed his Thoughts, that he had quite obliterated all remembrance of his former Loves.

Whereupon He began to be as weary of Queen *Annes* Gayeties, and Secular humor, as formerly, of the Gravity, and Reſervedneſs of Queen *Katharine*. And cauſing many eyes to obſerve her Actions, they brought him a Return of ſome particulars; which he conceived, might give him a ſufficient ground to proceed upon.

The Lord *Rochfort* (her own Brother) having ſome Suit to obtain (by her means) of the King, was found whiſpering to her on her Bed, when ſhe was in it; which was interpreted for an act of ſome diſhonor done, or intended to be done to the King: in the aggrating whereof, with all odious circumſtances, none was more forward, than the Lady *Rochfort* her ſelf.

It was obſerved alſo, That Sir *Henry Norris*, Groom of the Stool to the King, had entertained a very dear affection for her; not without giving himſelf hopes of ſucceeding in the King's Bed, if ſhe chanced to ſurvive Him: And it appeared, that ſhe had given him opportunity, to make his Affection known, and to acquaint her with his hopes; which ſhe expreſſed, by twitting him, in a frolick humor, with *looking after dead mens ſhoes.*

Weſton and *Breerton*, both Gentlemen of the Privy Chamber, were obſerved alſo to be very diligent in their Services and Addreſſes to her; which were conſtrued more to proceed from Love, than Duty.

Out of all theſe Premiſes, the King reſolved to come to a concluſion of His aims and wiſhes.

A Solemn Tilting was maintained at *Greenwich*; at which both the King and Queen were preſent; the Lord *Rochfort*, and Sir *Henry Norris* being principal Challengers.

Here the Queen (by chance) let fall her Handkerchief; which was taken up by one of her ſuppoſed Favourites, who ſtood under the Window; whom the King perceived to wipe his face with it. This taken by the King to have been done of purpoſe, he thereupon leaves the Queen, and all the reſt, and goes immediatly to *Weſtminſter*: *Rochfort* and *Norris*, are the next day committed to the Tower; and the Queen likewiſe. After which *Breerton* and *Weſton*, with *Mark Smeton*, one of the King's Muſicians, were commited on the ſame occaſion. Theſe perſons being thus committed, and the cauſe made known, the next care was to find ſufficient evidence for their condemnation. It was objected, That the *Queen*, growing out of hope of having any iſſue Male by the King, had uſed the company of the Lord *Rochfort*, *Norris*, *Breerton*, *Weſton*, and *Smeton*;

Smeton; involving her at once in no ſmaller crimes, than Adultery and Inceſt.

It appears by a Letter of Sir *William Kingſton* Lieutenant of the Tower, that he had much communication with her, when ſhe was his Priſoner; in which her language ſeemed to be broken, and diſtreſſed, betwixt tears and laughter. She exclaimed againſt *Norris*, as if he had accuſed her. It was further ſignified in that Letter, that ſhe named ſome others, who had obſequiouſly applyed themſelves to her Love and Service, acknowledging ſuch paſſages, as ſhewed, ſhe had made uſe of very great liberties. The concluſion of this Buſineſs was, That both the *Queen*, and the reſt of the Priſoners were all put to death.

So died this great Lady; one of the moſt remarkable Mockeries and Diſports of Fortune, which theſe laſt ages have produced; raiſed from the quality of a private Lady, to the Bed of a King; Crowned on the Throne, and Executed on the Scaffold; the Fabrick of her Power and Glory being Six years in Building; but caſt down in an inſtant: The ſplendor and magnificence of her Coronation, ſeeming to have no other end, but to make her the more glorious Sacrifice, at the next Alteration.

But her death was not the chief mark the King aim'd at. If ſhe had only loſt her Head, though with the loſs of her Honor, it would have been no Bar to her Daughter *Elizabeth*,

from Succeeding her Father in the Throne. Now he muſt have his Bed free from all ſuch pretenſions, the better to draw on the following Marriage.

It was therefore thought neceſſary, that ſhe ſhould be ſeparated from his Bed, by ſome other means than the Ax or Sword; and that He ſhould be legally ſeparated from her in a Court of Judicature; when the Sentence of Death had deprived Her of all means, as well as of all manner of deſire to diſpute the point.

It doth not appear in Record, upon what ground this Marriage was diſſolved. All which occurs, in reference to it, is a Solemn Inſtrument, under the Seal of the Archbiſhop *Cranmer*; by which that Marriage is declared (on good and valid Reaſons) to be *null*, and void.

Which Sentence was pronounced at *Lambeth*, in the Preſence of moſt of the great Men of that time, and approved by the Prelates and Clergy aſſembled in their Convocation; and laſtly, confirmed by Act of Parliament.

In which Act, there alſo paſſed a Clauſe, which declared the Lady *Elizabeth* to be *Illegitimate*. *Thus far Dr.* Heylyn, *concerning her Mother.*

'Now becauſe the Relation here made con-
'cerning this Queen, belongs to the Reign of
'King *Henry* the Eighth; I think it will not be
'altogether improper to inſert a *Speech* made

'in

'in that Kings Reign, which did not come to 'my hands time enough to be put into its pro- 'per place.

A Speech made in the Upper Houſe of Parliament, by Dr. *John Fiſher* Biſhop of *Rocheſter*, in the Reign of King *Henry* the Eighth, in oppoſition to the Suppreſſing of the leſſer Monaſteries.

My Honored Lords,

'THis is the place where your glorious and 'noble Progenitors have paternized the 'Kingdom from oppreſſion. Here is the San- 'ctuary where, in all Ages but this of ours, our 'Mother Church found ſtill a ſound Protection. 'I ſhould be infinitely ſorrowful, that from you, 'that are ſo lovely Branches of antiquity, and 'Catholick Honor, the Catholick Faith ſhould 'be ſo deeply wounded. For God's, and your 'own Goodneſs ſake, leave not to Poſterity, ſo 'great a blemiſh, that you were the Firſt, and 'only thoſe, that give it up to ruine. Where 'there is Cauſe you nobly puniſh, and with 'Juſtice; but beware of infringing ſo long 'continued Priviledges, or denying the Mem- 'bers of the Church, the parts of their Advan- 'tage that is enjoyed by every private Subject. 'The *Commons* ſhoot their Arrows at our Li- 'vings, which are the Motives that conceit us, '(or make us to be conceived) guilty. Is all

'the Kingdom innocent, and we only faulty,
'that there is no room left for other Considera-
'tions far more weighty? The Diligence, De-
'votion, and Liberality of your Great Fore-
'fathers endowed their Mother Church with
'fair and large Revenues, making it still their
'greatest care to keep her upright, able, still
'in freedom: And will you give consent, that
'like a servile Bondmaid, she now sinks lower
'to a naked thraldom, and, by degrees, be
'forced from her Mansion? If not, to what
'end serves the flux of these Petitions, that
'taint your Ears with Language far unfit the
'Ears of Christian Princes. These strike not
'at the withered Branches, but, at the Tree,
'on which Religion groweth. Certainly, All
'are not guilty. Admit that some, as they en-
'force (or urge) be vicious, must it conclude,
'there is none good amongst us, or able to re-
'form their proper vices? Will you assume a
'Power, till now unheard of, to give away their
'Rites, by new made Statutes? If you will
'seek and sift our Constitutions, you shall there
'find as strict Injunctions, as you can make,
'for Reformation. But, I suppose, it is not
'that is aimed at; pretence of Restauration,
'(or Reformation) tends to ruine, else such be-
'ginnings could not find such Favor. My
'Lords, consider well your actions; be advised.
'This Cause seems only Ours, it will be Yours,
'if that the Mother Church do feel Injustice.

'Your

'Your turns are next to feel the like Oppreſ-
'ſion. When Faith begins to fail, then all
'muſt periſh. Heretick, (or Heretical) Fan-
'cies taint the common People, whom Novel-
'ties betray, even to Perdition. Let Neigh-
'bour Nations tell you your own ſtory. *Huſſe*,
'*Luther*, and ſuch frantick Teachers, cry out
'againſt the Church in all their Sermons, they
'do pretend nothing elſe but Reformation,
'when they themſelves are deepeſt dyed in miſ-
'chief. What follows them, (to wit, Perdi-
'tion) we may expect in Juſtice. The Churches
'Wealth, occaſioned this firſt moving. If that
'were poor, our Vices would be Vertues, and
'none would be ſo forward to Accuſe us. What
'can we look for then but Deſolation, where
'private ends are made a publick grievance?
'Our Leſſer Houſes are deſired from us; not
'that their value doth deſerve the Motion;
'but, that the Greater may ſucceed their for-
'tune; which ſoon will follow, if the gap be
'opened. The King himſelf, I hope, is too
'too gracious, to ſet abroach an Action ſo diſ-
'ordered: Nor, can I think, the Lower Houſe
'of Commons will be ſo blind, to Second this
'looſe Motion. Some giddy-brain, whoſe fa-
'ding Fortunes lead him to hope to raiſe him-
'ſelf out of our Ruins, betrays their Judgments
'with a ſhew of Juſtice; which ſeeks in truth
'but meerly Innovation, which muſt ſucceed,
'unleſs you do oppoſe it. Wherefore, My

'Lords, call back that Ancient Vertue, that so 'long time hath sat in these your places. Now 'is the time to shew your worth; the Church 'Implores it, the Church which you acknow-'ledge for your Mother. If Liberty take place 'of Faith, farewel Religion. The *Turk* may 'then direct us how to guid in Rapine, Blood, 'and Murder. Foul Dissention proceeds from 'want of good Devotion. The lack of Faith, 'begets these strange Conceptions, which time 'will make stark dead, if we continue.

Thus of this Speech.

Now we will proceed to relate what occurs in the Reign of Queen *Elizabeth*, as touching matters of Religion.

CHAP. I.

Of Her Praying for the Dead, and being Crowned by a Catholick Bishop.

Anno Reg. Eliz. 1.

Howes *upon* Stow, *pag.* 635.

THe Princess *Elizabeth*, being Proclaimed *Queen*, caused these Solemn Rites to be performed for Her Sister, and *Charles* the Emperor.

In

In the Abbey-Church of *Weſtminſter*, the Corps of Queen *Mary* was very royally Entered, with all Solemn Funeral Rites, and a Maſs of *Requiem*.

In the ſame place, and in like Princely manner, were performed Solemn *Obſequies* for the late famous Emperor, *Charles* the Fifth. Thus *Howes*.

Her Coronation.

She was Crowned according to the Order of the *Roman Pontifical*, by Dr. *Owen Oglethorpe*, Biſhop of *Carliſle*; the only Man, amongſt all the Biſhops, who could be wrought on by her, to perform that Office: Whether it were that they ſaw ſome Alteration coming, to which they were reſolved not to yield conformity, or for ſome other reaſons, is not certainly known.

The Biſhop of *Ely* had a particular reaſon for his refuſing this; becauſe he had been one of thoſe, that were ſent to *Rome*, to render the Submiſſion of the Kingdom, to the Pope ſtill Living; and therefore could not now appear with Honor, in any ſuch Action, as ſeemed to carry with it a Repugnancy, (if not a manifeſt Inconſiſtency) with the ſame Engagement. It cannot be denyed but that there were Three Biſhops yet alive of King *Edward*'s making, all of them Zealouſly affected to the Reformation. And poſſibly it may ſeem ſtange, that the *Queen* received not the Crown rather from

from one of their hands, than to put her ſelf to the hazard of ſo many denials, as had been given Her by the others.

But unto this it may be Anſwered, That the ſaid Biſhops, at that time were deprived of their Sees, and therefore not in a capacity to perform that ſervice. Beſides, there being at that time, no other Form eſtaliſhed for a Coronation, than that which had much in it of the Ceremonies of the Church of *Rome*, ſhe was not ſure, that any of the ſaid Three Biſhops would have acted in it, without ſuch Alterations, and Omiſſions, in the whole courſe of the Order, as might have rendred the action queſtionable amongſt captious Men.

And therefore finally ſhe thought it more conducible to her Reputation amongſt Foreign Princes, to be Crowned by the hands of a Catholick Biſhop, (or one, at leaſt, that was accounted ſuch) than if it had been done by any of the other Religion. *Thus Dr.* Heylyn.

But notwithſtanding theſe Solemnities, and the profeſſion of the Catholick Religion in all things, not only by *Permiſſion*, but alſo by *Command*, (which ſufficiently manifeſt, that there was nothing, but Humane Policy in the conduct of this Affair): yet a change of Religion was deſigned, as will appear by what ſhall be here ſaid.

CHAP.

CHAP. II.

Of the Policy uſed, and ſtrange manner of introducing this following Change of Religion, and of the Conſequence of it, (to wit, a general Confuſion in all matters of Religion.)

Dr. *Heylyn*, pag. 103.

QUEEN *Elizabeth* knew full well, that Her Legitimation, and the Pope's Supremacy, could not ſtand together, and that She could not poſſibly maintain the one, without a diſcarding of the other. But in this caſe it concerned her to walk very warily, and not to unmask her ſelf too much at once, before ſhe had put her ſelf into a poſture of Ability to make good her Actions. Notwithſtanding upon a ſerious debate of all particulars, ſhe was reſolved to proceed to a Reformation, as the time ſhould ſerve.

In order whereunto, She Conſtitutes her Privy Council; which ſhe compounds of ſuch Ingredients, as might neither give encouragement to any of thoſe, who wiſhed well to the Church of *Rome*, or alienate their Affections from

from Her, whoſe Hearts were more inclined to the Reformation. Now, as the *Papiſts*, in the firſt beginning of the Reign of Queen *Mary*, hoping thereby to obtain her Favor, began to build new Altars, and ſet up the Maſs; So fared it now with the Zealots among the Proteſtants; who meaſuring the Queens Affections by their own, or elſe preſuming, that their Errors would be taken for an honeſt Zeal, employed themſelves as buſily in the demoliſhing of Altars, and defacing of Images, as if they had been Licenſed, and commanded to it by ſome Legal Warrant.

It happened alſo, that ſome of the Miniſters, who remained at home; and others, which returned, in great numbers, from beyond the Seas, had put themſelves into the Pulpits, and bitterly enveighed againſt the Superſtitions, and corruptions of the Church of *Rome*. The *Papiſts* accuſed the others of Hereſies, Schiſms, Innovation in the Worſhip of God. For the Suppreſſing of which Diſorders, the Queen Commanded, there ſhould be no Diſputes concerning Religion; and that no Man, of what Perſwaſion ſoever he was, ſhould be ſuffered to Preach in publick, but only ſuch as ſhould be Licenſed. Which Command and Proclamation, was ſo ſtrictly obſerved, that no Sermon was Preached at St. *Paul*'s Croſs, or any Publick place in *London*, till the *Eaſter* following.

At

At which time, when the Preacher was to go into the Pulpit, the Door was locked, and the Key thereof not to be found: So that a Smith was ſent for to break open the Door; and that being done, the like neceſſity was found, of cleanſing, and making ſweet the place; which by a long diſuſe had contracted ſo much filth and naſtineſs, as rendred it unfit for a preſent Sermon.

By another Proclamation it was enjoyned, That no Man, of what quality or degree ſoever, ſhould preſume to alter any thing in the State of Religion, or innovate, in any of the Rites and Ceremonies thereunto belonging: But that all ſuch Rites and Ceremonies, ſhould be obſerved in all Pariſh Churches of the Kingdom, as were then uſed, and retained in her Majeſties Chappel, until ſome further order ſhould be taken in it. Only it was permitted, That the Litany ſhould be ſaid in the *Engliſh Tongue*; as likewiſe the Epiſtle, and Goſpel, at the time of High Maſs; which was accordingly done in all the Churches of *London* on the next *Sunday* after; and by degrees, in all the other Churches of the Kingdom.

Further than this, She thought it not convenient to proceed at the preſent: Only She Commanded the Prieſt, or Biſhop, (for ſome ſay it was the *one*, and ſome the *other*) who Officiated at the Altar in the Chappel Royal, not to make any Elevation of the Sacrament, the better

ter to prevent the Adoration, which was given to it; which ſhe could not ſuffer to be done in her ſight, without a moſt apparent wrong to her Judgment, and Conſcience: Which being made known in other places, and all other Churches being commanded to conform themſelves to the Example of her Chappel, the Elevation was forborn alſo in moſt other places.

And though there were no further progreſs made, towards a Reformation, by any publick Act, or Edict; yet ſecretly a Reformation in the Form of Worſhip, and conſequently in point of Doctrine, was both intended, and projected. *Thus far Dr.* Heylyn, 'Concerning 'the Policy uſed in making this Change.'

This Relation is thus otherwiſe delivered by Sir Rich. Baker, *pag.* 474.

QUeen *Elizabeth*, intending an Alteration of Religion, would not do it all at once, and upon the ſudden, but by little and little. As at firſt ſhe permitted only the Epiſtles and Goſpels of the Day to be read at Maſs in *Engliſh*. But in all other matters they were to follow the *Roman* Rite and Cuſtom, until order could be taken for Eſtabliſhing Religion by Authority of Parliament. And a ſevere Proclamation was ſet out, prohibiting all Diſputations of Religion. By which means She both put the *Proteſtants* in hope, and put not *Papiſts* out of

of hope. Yet privately, She committed the Correcting of the Book of *Common-Prayer*, (ſet forth in the *Engliſh Tongue*, under King *Edward* the Sixth) to the care and diligence of Dr. *Parker*, and others.

But the matter was carried on ſo cloſely, that it was not communicated to any, but the Marqueſs of *Northampton*, the Earl of *Bedford*, and Sir *William Cecil*. Soon after this, the uſe of the Lord's Supper *in both kinds* was by Parliament allowed: And (within Two or Three Months) the Sacrifice of the Maſs was abolished, and the Liturgy in the *Engliſh Tongue* Eſtabliſhed; though (as ſome ſay) but with the difference of Six Voices in the Houſe of Commons.

The next Month the Oath of Supremacy was offered to the Catholick Biſhops, and others; and the Month following, Images were removed out of the Churches, broken, and burnt. By theſe degrees Religion in *England* was changed; *The Supremacy confirmed to the Queen*; As many of the Biſhops, as refuſed to take the Oath, were preſently deprived of their Biſhopricks, and *Proteſtant* Biſhops put in the poſſeſſion of them. *Thus Sir* Rich. Baker *relates this ſtrange manner of changing Religion, by degrees.*

'A neceſſary conſequence of theſe Proceedings 'was a general Confuſion in matters of Reli-'gion: Which is thus ſet down by *Howes* up-'on *Stow*, pag. 635.

At

At this time the *Engliſh Nation* was wonderfully divided in Opinions, as well in matters of *Eccleſiaſtical* Government, as in divers Points of Religion, by reaſon of *Three Changes* within the compaſs of Twelve years: Every one of theſe varying from that which was Authorized by *Henry* the Eighth.

For King *Henry* aſſuming the *Eccleſiaſtical Supremacy*, with the *Firſt Fruits*, and *Tenths*, maintained *Seven Sacraments*, with *Obits*, and *Maſs* for the *Quick* and *Dead*.

King *Edward* aboliſhed the *Maſs*, Authorized a Book of *Common-Prayer* in Engliſh, with *Hallowing* the *Bread* and *Wine*, *&c.* and Eſtabliſhed only *Two Sacraments*.

Queen *Mary* reſtored all Things according to the Church of *Rome*; reduced all *Eccleſiaſtical Juriſdiction* to the *Papal Obedience*, with reſtitution of *Firſt Fruits* and *Tenths*; permitting nothing within her Realm, and Dominions, repugnant to the *Roman Catholick Church*.

Queen *Elizabeth*, in Her Firſt Parliament, expelled the *Papal Supremacy*, reſumed the *Firſt Fruits*, and *Tenths*; Suppreſſed the *Maſs*; and for the general Uniformity of her Dominions, Eſtabliſhed the Book of *Common-Prayer* in the *Engliſh Tongue*; forbidding all others. *Thus* Stow, 'concerning theſe Prodigious Changes in Religion, made by Publick Authority.

CHAP.

CHAP. III.

Of the order of the Eſtabliſhment of this laſt Change of Religion by Parliament; And of a Speech made in Parliament, in Oppoſition to the Queens Supremacy.

Dr. *Heylyn*, pag. 107.

NOw a Parliament draws on, Summoned chiefly in reference to the Reformation, which was therein to be eſtabliſhed. The *Queens* deſign, in order to it could not be ſo cloſely carried, but that ſuch Lords and Gentlemen, as had the managing of Elections in their ſeveral Counties, retained ſuch Men for Members of the Houſe of Commons, as they conceived moſt likely to comply with their intentions for a Reformation: Amongſt whom, none appeared more active than the Duke of *Norfolk*, the Earl of *Arundel*, and Sir *William Cecil*.

In this Parliament there paſſed an Act, for Reſtoring to the Crown the *Tenths*, and *Firſt-Fruits*. For the better drawing on of which Conceſſion, it was pretended, that the Patrimony of the Crown had been much dilapidated, and that it could not be Supported with ſuch

Honor as it ought to be, if Reſtitution were not made of ſuch Rents, as were of late diſmembred from it. Upon which ground they alſo paſſed an Act for the Diſſolution of all ſuch Monaſteries, Convents, and Religious Orders, as had been Founded, and Eſtabliſhed by the *Queen* deceaſed.

When the Act of Parliament concerning the *Supremacy* came to be Debated, it ſeemed to be a thing abhorrent, even in Nature and Policy, that a Woman ſhould be declared *Supream Head on Earth of the Church of England*. But thoſe of the Reformed Party meant nothing elſe, than to contend about words, ſo they might gain the Point they aimed at: Which was the ſtripping of the *Pope* of all Authority within theſe Dominions; and fixing the Supream Eccleſiaſtical Power in the Crown Imperial: And this they did, not by the Name of *Supreme Head* (which they perceived might be lyable to ſome juſt Exceptions) but (which comes all to one) of *Supreme Governeſs*. Thus Dr. *Heylyn*.

I will here inſert a Speech made in this Parliament, againſt this *Supreme Eccleſiaſtical*, or *Spiritual Authority*, granted to the *Queen*. The Perſon that ſpake it, was *Nicholas Heath*; who was Firſt Biſhop of *Worceſter*, and Lord Preſident of *Wales*: Afterwards Archbiſhop of *York*, and Embaſſador into *Germany*: And made Lord Chancellor of *England*, by Queen *Mary*,

in

in the year of our Lord 1555; and continued, until he did ſurrender it up, in Queen *Elizabeth*'s time, to Sir *Nicholas Bacon*.

The Perſon, from whom I had this Speech, is yet living; who told me, That he found it in *Manuſcript*, amongſt Papers and Notes of his great Grandfather, *George Parry*, who had been High Sheriff of *Hereford*-ſhire, in the Second year of the ſaid *Queen*.

A Speech Made in the Upper Houſe of Parliament, againſt the Supremacy to be in her Majeſty; by *Nicholas Heath*, Lord Chancellor of *England*, in the firſt year of the Reign of Queen *Elizabeth*, above 100 years ſince.

In the Original Copy it is ſtiled,
A Tale told in Parliament.

For Oaths the Land ſhall be cloathed in Mourning.

My Lords,

WIth all humble Submiſſion of my whole Diſcourſe to your Wiſdoms, I purpoſe to ſpeak to the Body of this *Act*, touching the *Supremacy*; that ſo, what this Honourable Aſſembly is now a doing, concerning the paſſing of this Act, may thereby be better weighed, and conſidered by your Wiſdoms.

Firſt, When by the Virtue of this Act of the

Supremacy, we must forsake and fly from the See of *Rome*, it would be considered, what matter lieth therein; and what matter of danger, or inconvenience; or else, whether there be none at all.

Secondly, If the intent of this Act be to grant, or settle upon the *Queens* Majesty a *Supremacy*; it would be considered of your Wisdoms, what this *Supremacy* is, and whether it doth consist in *Spiritual* Government, or *Temporal?*

If in *Temporal*; what further Authority can this House give Her, more than what She already hath by right of Inheritance? And not by our Gift, but by the Appointment of God: Being our Sovereign *Lord* and Lady; our *King*, and Queen; our *Empress* and Emperor: And if, further than this, we acknowledge Her to be *Head* of the *Church of England*, we ought also to grant, that the Emperor, or any other Prince, being Catholick, and their Subjects Protestants, *are to be Heads of their Church.* Whereby we shall do an Act, as disagreeable to *Protestants*, as this seems to *Catholicks.*

If you say, The *Supremacy* consists in *Spiritual* concernments.

Then, it would be considered, what the *Spiritual Government* is; and in what points it doth chiefly consist: Which being first agreed upon, it would be further considered of your Wisdoms, whether this House may grant it to her

her Highneſs or not? And whether her Highneſs be an apt Perſon to receive the ſame?

So by through Examination of theſe parts, your Honors ſhall proceed in this matter groundedly, upon ſuch ſure knowledge, as not to be deceived by ignorance.

Now to the Firſt Point, wherein I promiſed to examine, what matter of weight, danger, or inconvenience might be incurred, by this our forſaking, and flying from the Church of *Rome*, if there were no further matter therein, than the with-drawing our Obedience from the *Popes Perſon*, (ſuppoſing, that he had declared himſelf to be a very Auſtere and Severe Father to us) then the buſineſs were not of ſo great importance; as indeed it is, as will immediately here appear.

For, by relinquiſhing and forſaking the Church, or See of *Rome*, we muſt forſake and fly from all General Councils.

Secondly, From all Canonical and Eccleſiaſtical Laws of the Church of Chriſt.

Thirdly, From the Judgment of all other Chriſtian Princes.

Fourthly, and Laſtly, We muſt forſake and fly from the Holy Unity of Chriſt's Church; and ſo by leaping out of *Peter's* Ship, we hazard our ſelves to be over-whelmed in the waves of Schiſm, of Sects, and Diviſions.

Firſt, Touching the General Councils, I ſhall name unto you theſe Four: The *Nicene* Coun-

cil, the *Constantinopolitan* Council, the *Ephesine*, and the *Chalcedon*: All which are approved by all Men.

Of these same Councils, Saint *Gregory* writeth in this wise; *Sicut enim Sancti Evangelii quatuor Libros, sic hæc quatuor Concilia*, Nicenum, Constantinopolitanum, Ephesinum, & Chalcedonense, *suscipere, ac venerari me fateor*: That is to say in English, 'I confess, I do receive, and reverence those Four General Councils, of *Nice*, *Constantinople*, *&c.* even as I 'do the Four Holy Evangelists.

At the *Nicene* Council, the first of the Four, the Bishops which were there Assembled, did write there Epistles to *Sylvester*, then Bishop of *Rome*, 'That their decrees then made, might 'be confirmed by his Authority.

At the Council kept at *Constantinople*, all the Bishops there, were obedient to *Damasus*, then Bishop of *Rome*: He, as chief in the Council, gave Sentence against the Hereticks, *Macedonius*, *Sabellius*, and *Eunomius*: Which *Eunomius* was both an *Arrian*, and the first Author of that Heresie, *That only Faith doth justifie*. And here (by the way) it is much to be lamented, that we, the Inhabitants of this Realm are much more inclined to raise up the Errors and Sects of Ancient condemned Hereticks, than to follow the True, Approved Doctrine of the most Catholick and Learned Fathers of Christ his Church.

At

At the *Epheſine* Council *Neſtorius* the Heretick was condemned by *Celeſtine* the Biſhop of *Rome*, he being chief Judge there.

At the *Chalcedon* Council, all the Biſhops there Aſſembled, did write their humble Submiſſion unto *Leo*, then Biſhop of *Rome*; wherein they did acknowledge him there to be their *Chief Head*: Six Hundred and Thirty Biſhops of them.

Therefore to deny the See Apoſtolick, and its Authority, were to contemn and ſet at nought the Authority and Decrees of thoſe noble Councils.

Secondly, We muſt forſake and fly from all Canonical and Eccleſiaſtical Laws of Chriſt his Church; whereunto we have already profeſſed our Obedience at *the Font*, ſaying, *Credo Sanctam Eccleſiam Catholicam*; that is, *I believe the Holy Catholick Church:* Which Article containeth, That we muſt receive the Doctrine, and Sacraments of the ſame Church, obey her Laws, and live according to the ſame: Which Laws do depend wholly upon the Authority of the *See Apoſtolick*. And like as it is here openly profeſſed by the Judges of the Realm, that the Laws agreed upon in the Higher and Lower Houſes of this Honourable Parliament, be of ſmall, or none effect, before the Royal Aſſent of the King, or Prince be given thereunto: Even ſo Eccleſiaſtical Laws made cannot bind the Univerſal Church of Chriſt,

without the Royal Assent, and Confirmation of the *See Apostolick.*

Thirdly, We must forsake and fly from the Judgment of all other Christian Princes, whether they be Protestant or Catholick Christians, when none of them do agree with these our doings: King *Henry* the Eighth being the first that ever took upon him the Title of *Supremacy.*

And whereas it was of late, here in this House, said, by a Nobleman, That the Title of Supremacy is of right due to a King, for that he is a King; then it would follow, That *Herod* being a King, should be Supreme Head of the Church at *Jerusalem*: And *Nero* the Emperor, Supreme Head of the Church of Christ at *Rome*; they being both Infidels, and therefore no members of Christ his Church.

And if our Saviour Christ, at his departure from this World, should have left the *Spiritual* Government of his Church in the hands of Emperors, and Kings, and not to have committed the same to his Apostles, how negligently then should he have left his Church!

It shall appear right well, by calling to mind, That the Emperor *Constantinus Magnus* was the First *Christian Emperor*, and was Baptized by *Sylvester*, Bishop of *Rome*, about Three hundred years after the *Ascension* of *Christ Jesus.*

If by your Proposition, *Constantine*, the first Christian Emperor was the *First Head*, and *Spiritual*

tual Governor of Christ his Church, throughout his Empire; then it followeth, That our Saviour Christ, for the space of Three Hundred years, unto the coming of this *Constantine*, left his Church (which he had so dearly bought by effusion of his most precious Blood) without any Head at all.

But how untrue the saying of this Nobleman was, it shall further appear by Example of *Ozia*, and also of King *David*. For King *Ozia* did take the *Censor* to do Incense to the Altar of God. The Priest *Azarias* did resist him, and expelled him out of the Temple, and said unto him. *Non est Officii tui*, Ozia, *ut adoleas Incensum Domino; sed est Sacerdotum, & Filiorum* Aaron: *Ad hujusmodi enim Officium consecrati.* That is to say, 'It is not thy Office, *Ozia*, to 'offer Incense to the Altar of God. But it is the 'Priests Office, and the Sons of *Aaron*; for they 'are Consecrated, and Anointed to that Office.

Now I shall most humbly demand this question; When the Priest *Azarias* said to the King, *Non est Officii tui*; whether he said Truth, or not? If you answer, that he spake the Truth, then the King was not Supreme Head of the Church of the *Jews*. If you shall say, No: Why did God plague the King with Leprosie and not the Priest?

The Priest, *Azarias*, in resisting the King, and thrusting him out of the Temple; in so doing, did the Priest play the faithful part of a Subject,

Subject, or no? If you anſwer No; why then did God ſpare the Prieſt, and not ſpare the King? If you anſwer, Yea; then it is moſt manifeſt, *Ozia*, in that he was a King, could not be Supreme Head of the Church.

And as touching the Example of King *David*, in bringing home the Ark of God from the Country of the *Philiſtians* to the City of *David*, what Supremacy, or Government of God's Ark, did King *David* there take upon him? Did he place himſelf amongſt the Prieſts? Or take upon him any Spiritual Function unto them appertaining? Did he approach neer unto the Ark? Or yet preſume to touch the ſame? No doubtleſs. For he had ſeen before, *Ozia* ſtrucken to death by the hand of God, for the like arrogance and preſumption.

And therefore King *David* did go before the Ark of God with his Harp, making Melody; and placed himſelf amongſt the Minſtrels, and humbly did abaſe himſelf, (being a King) as to dance and leap before the Ark of God; like as his other Subjects did: Inſomuch, as his Queen *Michol*, King *Saul's* Daughter, beholding and ſeeing this great Humility of King *David*, did diſdain thereat. Whereunto King *David*, making anſwer, ſaid, *Ludam, & vilior fiam plùs quàm factus ſum, &c.* That is, 'I 'will dance, and abaſe my ſelf, more than yet 'I have done; and abjecting my ſelf in mine 'own eyes, I ſhall appear more glorious with 'thoſe

'thoſe Handmaids, that you talk of. I will 'play here before my Lord; which hath cho-'ſen me, rather than thy Father's Houſe. And whereas Queen *Michol* was therefore plagued at God's hand, with perpetual Sterility and Barrenneſs, King *David* received great praiſe for his Humility.

Now may it pleaſe your Honours, to conſider which of both theſe Kings Examples, ſhall be moſt convenient for your Wiſdoms, to make the Queens Majeſty to follow; whether the Example of Proud *Ozia*; moving Her, by your perſwaſions and Councils, to take upon her Spiritual Government; and thereby expoſing her Soul to be plagued at the hand of God, as King *Ozia* was: or elſe to follow the Example of the good King *David*, which, in refuſal of all Spiritual Government about the Ark of God, did humble himſelf, as I have declared unto you.

Whereunto our Sovereign Lady, the *Queens* Highneſs, of Her own nature being well inclined; we may aſſure our ſelves, to have of Her as Humble, as Virtuous, and as Godly a Miſtreſs to Reign over us, as ever had *Engliſh* People here in this Realm; if that her Highneſs be not by your Flattery, and Diſſimulation, ſeduced and beguiled.

Fourthly, and Laſtly, We muſt forſake, and fly from the Holy Unity of Chriſt's-Church: Seeing that St. *Cyprian*, that Holy Martyr, and great

great Clerk, doth ſay, that the Unity of the Church of Chriſt doth depend upon *Peter's Authority*, and his Succeſſors. Therefore by leaping out of *Peter*'s Ship, we muſt be overwhelmed with the Waves of Schiſms, of Sects and Diviſions: Becauſe the ſame Holy Martyr in his Third Epiſtle to *Cornelius* teſtifieth, *That all Hereſies, Sects, and Schiſms, do ſpring only from hence, that Men will not be obedient to the Head-Biſhop of God.*

And how true this ſaying of St. *Cyprian* is, we may ſee it moſt apparent to all Men that liſt to ſee, both by the Example of the *Germans*, and by us, the Inhabitants of this Realm of *England.*

And by this our forſaking, and flying from the Unity of the Church of *Rome*, this inconveniency amongſt many, muſt conſequently follow: That either we muſt grant the Church of *Rome* to be the True Church of God, or elſe a malignant Church. If you Anſwer, that it is a True Church of God, where Jeſus Chriſt is truly taught, and his Sacraments rightly Adminiſtred; how can we disburthen our ſelves of our forſaking, and flying from that Church, which we do confeſs, and acknowledge to be of God? When with that Church, which is of God, we ought to be *One*, and not to admit of any *Separation.*

If you Anſwer, the Church of *Rome* is not of God, but a Malignant Church; then it will follow

follow, that we the Inhabitants of this Realm have not as yet received any Benefit of Christ; seeing we have received no Gospel, or other Doctrine, nor no other Sacraments, but what was sent unto us from the Church of *Rome*.

First, in King *Lucius* his days, at whose humble Epistle the Holy Martyr *Elutherius*, then Bishop of *Rome*, did send into this Realm two Holy Monks, *Fugatius*, and *Damianus*; by whose Doctrine and Preaching, we were first brought to the knowledge of the Faith of Jesus Christ, of his Holy Gospel, and his most Holy Sacraments.

Then Secondly, Holy St. *Gregory*, being Bishop of *Rome*, did send into this Realm two other Holy Monks, St. *Austin*, called the Apostle of *England*, and *Milletus*, to receive the very self same Faith, that had been before planted here in this Realm, in the days of King *Lucius*.

Thirdly, and Last of all, *Paulus Tertius* being Bishop of *Rome*, did send hither the Lord Cardinal *Pool* his Grace, (by Birth a Nobleman of this Land) his Legate, to restore us unto the same Faith which the Martyr, St. *Eleutherius* and St. *Gregory* had Planted here many years before.

If therefore the Church of *Rome* be not of God, but a false and Malignant Church, then have we been deceived all this while; seeing the Gospel, the Doctrine, Faith, and Sacraments must be of the same nature, as that Church

is

is, from whence it, and they came; and therefore in relinquishing, and forsaking that Church, the Inhabitants of this Realm shall be forced to seek further for another Gospel of Christ, other Doctrine, other Faith and Sacraments than we have hitherto received: Which will breed such a Schism, and Error in Faith, as was never in any Christian Realm. And therefore of your Wisdoms worthy of Consideration, and maturely to be pondered, and be provided for, before you pass this Act of *Supremacy*. Thus much touching the First chief Point.

Now to the Second Deliberation, wherein I promised to move your Honors, to consider, What this *Supremacy* is, which we go about, by vertue of this Act, to give unto the *Queen*, and wherein it doth consist; whether in *Spiritual* Government, or *Temporal*. But if *Spiritual*, (as these words in the Act do import, *Supream Head of the Church of England, immediately and next unto God*;) Then it would be considered, in what Points this *Spiritual* Government doth consist? and the Points being well known, it would be considered, Whether this House hath *Authority* to grant them, and her Highness *Ability* to receive them.

And as concerning the Points, *wherein Spiritual Government doth consist*, I have, in reading the Gospel, and the whole course of Divinity thereupon (as to my Vocation belongeth) observed these Four, as chief among many others:

whereof

whereof the first is, The Power to loose and bind Sins. When our Saviour, in ordaining *Peter* to be Chief, and Head-Governor of his Church, said unto him, *Tibi dabo Claves Regni Cœlorum, &c.* That is, *To thee will I give the the Keys of the Kingdom of Heaven,* &c. Now it would be considered by your Wisdoms, whewhether you have sufficient Authority to grant unto her Majesty this first Point of *Spiritual* Government; and to say unto Her, *Tibi dabimus, &c.* To *Thee will we give the Keys of the Kingdom of Heaven.* If you say Yea; then do we require the sight of Warrant and Commission, by the Virtue of God's Word. And if you say No: then you may be well assured, and perswade your selves, that you have not sufficient Authority to make her Highness *Supream Head of the Church of Christ* here in this Realm.

The Second Point of *Spiritual Government* is gathered out of these words of our Saviour Christ, spoken to St. *Peter* in the 20th. Chapter of St. *John*'s Gospel, *Pasce,—& Pasce—& Pasce,* That is, *Feed my Lambs, Feed my Lambs, Feed my Sheep:* Now, whether your Honors have Authority by this Court of Parliament, to say unto our Sovereign Lady, *Pasce, & Pasce, & Pasce, &c.* That is to say, *Feed you the Flock of Christ,* you must shew your Warrant and Commission for it. And further it is evident, that Her Majesty, being a Woman by Birth

Birth and Nature, is not qualified by God's word, to feed the Flock of Christ, appears most plainly by St. *Paul*, in this wise, *Taceant Mulieres in Ecclesiis, sicut & lex dicit. Let Women be silent in the Church*: for *it is not Lawful for them to speak*, but *to be in subjection*, as *the Law saith*. And it followeth in the same place. *Turpe est enim, Mulieres loqui in Ecclesiâ*, that is, for *that it is not seemly for a Woman to speak in the Church*. And in his second Epistle to *Timothy*, *Dominari in virum, sed esse silentes*; that is to say, I allow not that a Woman be a Teacher, or to be above her Husband, but to keep her self in silence. Therefore it appears likewise, as your Honors have not Authority to give her Highness this second Point of *Spiritual* Government, to Feed the Flock of Christ: So by St. *Pauls* Doctrine, her Highness may not intermeddle her self with the same. And therefore She cannot be *Supream Head of the Church*, *here* in *England*.

The Third chief Point of *Spiritual* Government is gathered out of those words of our Saviour Christ, spoken to St. *Peter* in the 22th. Chapter of St. *Lukes* Gospel, *Ego rogavi pro Te, ut non deficiat fides Tua*; *& Tu aliquando conversus, confirma fratres Tuos*. That is, *I Prayed for Thee, that thy Faith shall not fail*; *and thou being converted, Confirm thy Brethren*, and ratifie them in wholesome Doctrine, and Administration of the Sacraments; which are the

the Holy Inſtruments of God, ſo Inſtituted and Ordained for our Sanctification; that without them his Grace is not to be received. But to Preach, or to adminiſter the Sacraments, a Woman may not be admitted to do; neither may ſhe be *Supream* of *Chriſt*'s Church.

The Fourth and Laſt chief point of *Spiritual Government*, which I promiſed to Note unto you, doth conſiſt in the *Excommunication*, and *Spiritual Puniſhment* of all ſuch, as ſhall approve themſelves, not to be the Obedient Children of Chriſt's Church.

Of which Authority our Saviour Chriſt ſpeaks in St. *Matthew*'s Goſpel, in the 18th. Chapter, ſaying, 'If your Brother offending 'will not hear your charitable admonition, 'whether ſecretly at firſt, or yet before one, 'or two Witneſſes, then we muſt complain of 'him to the Church, and *If he will not hear the Church, let him be taken as an Heathen or Publican.*

So the Apoſtle did *Excommunicate* the notorious *Fornicator*, that was among the *Corinthians*; and by the Authority of his Apoſtleſhip: unto which Apoſtles, Chriſt aſcending into Heaven, did leave the whole *Spiritual* Government of his Church, as it appeareth by thoſe plain words of St. *Paul*, in his Epiſtle to the *Epheſians*, Chap. 4th. ſaying, *Ipſe dedit Eccleſiæ ſuæ, &c. He hath given to his Church, ſome to be Apoſtles, ſome Evangeliſts, ſome Paſtors*

ſtors and Doctors, for *conſummation of the Saints*, to *the work of the Miniſtry*, for *edifying of the Body of Chriſt*. But a Woman in the degrees of the Church, is not called to be an Apoſtle, nor Evangeliſt; nor to be a Paſtor (as much as to ſay, a Shepheard) nor a Doctor, or a Preacher. Therefore ſhe cannot be *Supream Head* of *Chriſt's Militant* Church; nor yet of any part thereof. For this High Government God hath appointed only to the Biſhops, and Paſtors of his People; as St. *Paul* plainly witneſſeth in theſe words, in the 20th. Chapter of the *Acts of the Apoſtles*, ſaying, *Attendite vobis, & univerſo gregi, &c.* And thus much I have here ſaid, right Honorable, and my very good Lords, againſt this Act of *Supremacy*, for the diſcharge of my poor Conſcience, and for the Love, and Fear, and Dread, that I chiefly owe unto God, to my Sovereign Lord and Lady the Queens Majeſties Highneſs, and to your Honors All. Where otherwiſe, without mature conſideration of all theſe Premiſes, your Honors ſhall never be able to ſhew your faces before your enemies, in this matter; being ſo ſtrange a ſpectacle and example in Chriſt's Church, as in this Realm is only to be found, and in no other Chriſtian Realm.

Thus humbly beſeeching your Honors, to take in good part, this my rude and plain Speech, which here I have uſed, of much Zeal and fervent good will: And now I ſhall not trouble your

your *Honors* any longer. *Thus as to this Speech.*

But notwithſtanding this Speech, or whatſoever elſe could be ſaid againſt it, the Act paſſed, and this Supremacy was granted to the Queen.

CHAP. IV.

A further Proſecution of the Settlement of this Change of Religion Eſtabliſhed by Parliament, and of the Oppoſition of the Catholick Clergy againſt this ſtrange Innovation.

Dr. *Heylyn*, pag. 108.

NOw for the better exerciſing, and enjoying the Juriſdiction thus acknowledged in the Crown, there was this Clauſe put into the Act, 'That it ſhould be 'Lawful for the Queen to give Power, to ſuch 'as ſhe thought fit, to exerciſe all manner of 'Eccleſiaſtical Juriſdiction, and to viſit, reform, 'redreſs, order, correct and amend all kind of 'Errors, Hereſies, Schiſms, *&c.* With this '*Proviſo* notwithſtanding, that nothing ſhould 'from thenceforth be accounted *Hereſie* but 'what was ſo adjudged in the Holy Scripture, 'or in one of the four firſt General Councils, or

'in any other National, or Provincial Coun-
'cil, determining according to the word of
'God; or finally which ſhould be ſo adjudged in
'the time to come, by the Court of Parliament.

This was the firſt Foundation of the *High Commiſſion Court*: And from hence iſſued that Commiſſion, by which the Queens miniſters proceeded in that viſitation, in the firſt year of her Reign, for rectifying all ſuch things as they found amiſs.

There alſo paſſed another Act, for recommending and impoſing the Book of Common-Prayer, and Adminiſtration of Sacraments, according to ſuch Alterations, and Corrections, as were made therein, by thoſe that were appointed to review it. In performance of which ſervice, there was great care taken to expunge out all ſuch paſſages in it, as might give any Scandal or Offence to the Papiſts; or be urged by them, in excuſe for their not coming to Church.

In the *Litany* firſt made and publiſhed by King *Henry* the Eighth, and afterwards continued in the two *Liturgies* of King *Edward* the Sixth there was a Prayer to be delivered from the *Tyranny, and all the deteſtable enormities of the Biſhop of Rome*: Which was thought fit to be left out, as giving matter of Scandal and diſſatisfaction to all that Party.

In the firſt *Liturgy* of King *Edward* the Sacrament of our Lord's Body was delivered with this

this *Benediction*, that is to say, 'The Body of 'our Lord Jesus Christ, which was given for 'the Preservation of thy Body and Soul to Life 'Everlasting. The Blood of our Lord Jesus 'Christ, *&c.* Which being thought by *Calvin*, and his Disciples, to give some countenance to the Carnal presence of Christ in the Sacrament, (which passed by the name of *Transubstantiation* in the Schools of *Rome*) was altered in this Form into the second Liturgy; that is to say, 'Take and Eat this in remembrance 'that Christ died for thee, and feed on him in 'thy Heart by Faith, with Thanksgiving. 'Take and drink this, *&c.*

But the Revisors of the Book, joyned both Forms together, lest under colour of rejecting a *carnal*, they might be thought also to deny a *real presence*, as was defended in the Writings of the Ancient Fathers. Upon which ground they expunged also a *whole Rubrick* at the end of the *Communion Service*: by which it was declared, 'That kneeling at the Communion 'was required for no other reason, than 'for a signification of the humble and grateful 'acknowledgment of the Benefits of Christ, 'given therein unto the worthy Receiver, and to 'avoid that Prophanation, and Disorder, which 'otherwise might have ensued: And not for 'giving any Adoration to the Sacramental 'Bread and Wine, there bodily received; or 'in regard of any Real or Essential Presence

of Christ's Body and Blood. (This *Rubrick* is again lately inserted.)

And to come up closer to those of the Church of *Rome*, it was ordered by the Queens Injunctions, That the Sacramental Bread (which the Book required only to be made of the finest Flower) should be made round, in the fashion of the Wafers, used in the time of Queen *Mary*.

She also Ordered, that the Lord's Table should be placed where the Altar stood; and that the accustomed Reverence should be made *at the Name of Jesus*: Musick retained in the Church, and all the other Festivals observed, with their several Eves.

By which compliances, and the expunging of the passages before mentioned, the Book was made more plausible: And that it might pass the better in both Houses, when it came to the Vote, it was thought requisite, That a Disputation should be held about some Points, which were most likely to be keked at.

Two Speeches were made against this Book in the House of Peers, by *Scot* and *Feckenham*; and one against the Queens Supremacy, by the Archbishop of *York*: But they prevailed little in both Points by the Power of their Eloquence.

This Speech you have formerly had at large.

In the Convocation, which accompanied this present Parliament, there was little done; because

cauſe they deſpared of doing any good to Themſelves or their Cauſe.

The chief thing they did, was a Declaration of their Judgments in ſome certain Points: which at that time were conceived fit to be commended to the ſight of the Parliament; that is to ſay,

Firſt, That in the Sacrament of the Altar, by vertue of Chriſt's Aſſiſtance, after the words of Conſecration are duly pronounced by the Prieſt, the Natural Body of Chriſt, conceived of the Virgin *Mary*, is *really preſent* under the *ſpecies* of Bread and Wine. As alſo his Natural Blood.

Secondly, That after the Conſecration, there remains not the Subſtance of Bread and Wine; nor any Subſtance, but the Subſtance of God and Man.

Thirdly that the true Body of Chriſt, and his Blood, is offered for a Propitiatory Sacrifice for the Quick, and Dead.

Fourthly, That the Supream Power of Feeding, and Governing the Militant Church of Chriſt, and of Confirming their Brethren, is given to *Peter* the Apoſtle, and to his lawful Succeſſors in the See Apoſtolick, as unto the Vicars of Chriſt.

Fifthly, That the Authority to handle and define ſuch things, as belong to Faith, the Sacraments, and Eccleſiaſtical Diſcipline, hath hitherto ever belonged, and only ought to be-

long unto the Paſtors of the Church, whom the Holy Spirit hath placed in the Church; and not unto Lay-men.

Theſe Articles they cauſed to be Engroſſed; and ſo commended them to the Care and Conſideration of the Higher Houſe; preſented by *Boner*, to the hands of the Lord Keeper *Bacon*: by whom they were candidly received.

But, they prevailed no further with the Queen, or Houſe of Peers, when imparted to them, than that (poſſibly) they might help forwards the aforementioned Diſputation.

It was on the Four and twentieth of *June*, that that the Publick Liturgy was to be officiated in all the Churches of the Kingdom. In the performance of which ſervice, the Biſhops giving no encouragement, and many of the Clergy being backward in it, it was thought fit to put them to a Final *Teſt*; and either to bring them to Conformity, or to beſtow their Places and Preferments, on more tractable Perſons.

The Biſhops at that time, were reduced into a narrower number, than at any other time before; there being no more than Fifteen of that ſacred Order left alive.

Theſe, being called by certain of the Lords of the Council, were required to take the Oath of *Supremacy*. *Kitchen*, of *Landaff*, only takes it: who having formerly ſubmitted to every Change, reſolved to ſhew himſelf no *Changling*, in not conforming to the pleaſures of the Higher Powers.

By

By all the reſt it was refuſed.

Whereupon they were deprived of their Biſhopricks. The Biſhops being thus put out, the Oath is tendred next to the Deans, and Chapters; and laſtly, to the rural Clergy. *Thus* Dr. Heylyn.

It is here to be noted, That during the forementioned *Convocation*, there came from both the Univerſities, a Writing ſigned by a publick Notary; by which they both ſignified their concurrence to the aforeſaid Articles, only with a little alteration of the laſt.

But theſe Declarations, and Proteſtations of the whole Repreſentative *Clergy*, and *Univerſities*, were not like to ſignifie much; ſince a Change of Religion was abſolutely reſolved on.

CHAP. V.

Of an Ignorant and Illiterate Clergy, *and a medley of* Calviniſts, *introduced, to Govern this New Church; and of ſome other particulars, concerning the Settlement of it.*

Dr. *Heylyn*, pag. 115.

BY the Deprivations of theſe Perſons, and the death of ſo many in the laſt years ſickneſs, there was not to be found a ſufficient number of Learned men to ſupply the Cures:

Cures: Which filled the Church with an Ignorant, and Illiterate *Clergy*: Whose Learning went no further than the Liturgy, or the Book of *Homilies*; but otherwise conformable (which was no small felicity) to the rules of the Church. And on the otherside, many were raised to great preferments, who having spent their time of Exile in such Forreign Churches, as followed the Platform of *Geneva*, returned so disaffected to Episcopal Government, and unto the Rites and Ceremonies, here by Law established, as not long after filled the Church with most sad disorders; not only to the breaking of the Bond of Peace, but likewise to the extinguishing the Spirit of Unity. And not to speak of private Opinions, nothing was more considered in them, than their zeal against Popery.

On which account, we find the Queens Professor at *Oxford*, to pass amongst the *Non-Conformists*, though some-what more moderate than the rest: And *Cartwright* at *Cambridge*, to prove an unextinguished Fire-brand to the Church of *England*: *Wittington*, the chef Ring-leader of the *Frankfort*-Schismaticks, preferred unto the Deanry of *Durham*: From thence encouraging *Knox* and *Goodman*, in setting up Presbytery, and Sedition in the Kirk of *Scotland*. *Sampson* advanced to the Deanry of *Christ*'s-Church; and within a few years after, turned out again for an incorrigible *Non-conformist*. *Hardiman*, one of the first Twelve Prebends

bends of the Church of *Weſtminſter*, deprived ſoon after for throwing down the Altar, and defacing the Veſtments of the Church.

The *Pope*, being informed of theſe proceedings, labours to Perſwade the Queen from going on with theſe Alterations in Religion. But that not ſucceeding, She ſent out, by the Advice of her Council, a certain Body of *Injunctions*; the ſame in effect with thoſe, which had been publiſhed in the Firſt of King *Edward*; but more accommodated to the temper of the preſent time.

Nothing more ſingular in them, than the ſevere courſe taken about Miniſters Marriages. But this was long ſince worn out of uſe, and not much obſerved when it firſt came out: As if it had been publiſhed, only in way of Caution, to make the Clergy-men more wary in the choice of their Wives, rather than with any purpoſe of purſuing it to an Execution.

Concerning the Poſition of the Holy Table, it was ordered thus by theſe Injunctions, *viz.* That no Altar ſhould be taken down but by over-ſight of the Curate of the Church, or the Church-wardens, or one of them at leaſt; wherein no riotous or diſordered manners were to be uſed. And that the Holy Table, in every Church ſhould be decently made, and ſet in the place where the Altar ſtood, and there commonly covered, as thereto belonged, and as ſhould be appointed by the Viſitors: And ſo to ſtand, ſaving

ſaving when the Communion of the Sacrament was to be Adminiſtred: At which time the ſame ſhould be placed within the Quire, or Chancel, as whereby the Miniſter might be more conveniently heard of the Communicants, in his Prayer and Adminiſtration; and the Communicants alſo more conveniently, and in more number, Communicate with the ſaid Miniſter. And after the Communion done, from time to time, the ſaid Table to be placed where it ſtood before.

By theſe *Injunctions* ſhe made way for her viſitation, regulated by the Book of Articles. By which Articles, all Images were removed out of the Church, and all the Roods, and other Images, which had been taken out of the Churches, were burnt in St *Paul*'s Church-Yard, *Cheapſide*, and other places of the City. And in ſome places, the *Copes*, *Veſtments*, *Altar-cloths*, *Books*, *Sepulchers* and *Rood-lofts* were burnt altogether. *Thus far* Dr. Heylyn, *concerning the firſt progreſs of this Change of Religion eſtabliſhed by Parliament.*

A ſhort Note concl[illegible]g the Occurrences of this year.

I Will end the Occurrences of this year, with the Relation of a new and ſtrange *Obſequy*, performed for *Henry* the 2d. King of *France*.

Howes

Howes upon *Stow*, pag. 639.

A ſolemn *Obſequy* was kept in *Paul*'s Church at *London*, for *Henry* the Second, King of *France*.

This *Obſequy* was kept very ſolemnly, with a rich Hearſe; but without any *Lights*: The Biſhops of *Canterbury*, *Cheſter*, and *Hereford*, executing the *Dirge* of the Even ſong in Engliſh; they ſiting in the Biſhop of *London*'s Seat, in the upper Quire, in Surplices, with Doctors Hoods about their ſhoulders.

The next day, after the Sermon, Six of the Lords, Mourners, received the *Communion* with the Biſhops: Who were in Copes upon their Surplices, only at the miniſtration of the Communion.

Howes *in the ſame Page.*

The Second of *October*, in the Afternoon, and the next day in the Forenoon, a ſolemn *Obſequy* was held in St. *Paul*'s Church in *London*, for *Ferdinand* the late Emperor departed. *Thus* Howes.

CHAP.

CHAP. VI.

Of the great Havock this Queen made of Biſhopricks, although She retained Epiſcopal Government.

Anno Reg. Eliz. 2.

Dr. *Heylyn*, pag. 120.

IN the Second year of Her Reign, ſome days after the Deprivation of the former Biſhops, She Elected other Biſhops, to ſatisfie the world that She intended to preſerve Epiſcopal Government.

But why this was deferred ſo long, may be a queſtion. Some think it was, That She might ſatisfie her ſelf, by putting the Church into a poſture by her Viſitation, before ſhe paſſed it over to the care of the Biſhops. Others conceive, That ſhe was ſo enamoured with the Power and Title of *Supream Governeſs*, that ſhe could not deny Her ſelf the contentment in the exerciſe of it, which the preſent Interval afforded. And it is poſſible enough, that both or either of theſe Conſiderations might have ſome influence upon Her. But the main cauſe for keeping the Epiſcopal Sees in ſo long a vacancy, muſt be found elſewhere. An

An Act had paſſed in the late Parliament (*Anno Reg. Eliz.* 1.) which never had the confidence to appear in Print: In the Preamble whereof it was declared, That by the Diſſolution of Religious Houſes, many Impropriations, Tythes, and portions of Tythes, had been inveſted in the Crown, which the Queen could not well diſmember from it, in regard of the preſent low condition, in which ſhe found the Crown at her coming to it: And thereupon it was Enacted, that in the vacancy of any Archbiſhoprick, or Biſhoprick, it ſhould be lawful for the Queen to iſſue out a Commiſſion under the great Seal, for taking a Survey of all Caſtles, Mannors, Lands, Tenements, and all other Hereditaments, to the ſaid Epiſcopal Sees belonging; and upon the return of ſuch Survey, to take into Her hands any of the ſaid Caſtles, Mannors, Lands, Tenements, &c. as to Her ſeemed good, giving to the ſaid Archbiſhops, and Biſhops, as much *Annual* Rents, to be raiſed upon Impropriations, Tythes, and portions of Tythes, as the ſaid Caſtles, Mannors, Lands, &c. did amount unto: The Church-Lands certified according to the ancient Rents, without conſideration of the Caſualties, or other Perquiſites of the Court, which belonged to them: The retribution made in Penſions, Tythes, and portions of Tythes, extended to the utmoſt value, from which no other profit was to be expected, than the Rent it ſelf: Which

Act

Act being not to take effect till the end of the Parliament, the Interval (between the end of that Parliament, the deprivation of the old Bishops, and the Consecration of the new) was to be taken up in the execution of such Surveys, and making such Advantages of them, as most redounded to the profit of the Queen, and her Courtiers. Upon which ground, as all the Bishops Sees were so long kept vacant, before any one of them was filled; so in the following times, they were kept void, one after another, as occasion served, till the best Flowers in the Garden of the Church, had been culled out of it.

There was another Clause in the said Statutes, by which the Patrimony of the Church was as much Dilapidated, even after the restoring of the Bishops, as it was in the times of vacancy. For by that Clause, all Bishops were restrained from making any Grants of their Farms and Mannors for more than One and Twenty years, or Three Lives at the most, except it were to the Queen, her Heirs, and Successors: And under that pretence, they might be granted to any of Her hungry Courtiers in Fee-farm, or for a Lease of Fourscore and Nineteen years, as it pleased the parties. By which means *Crediton* was dismembred from the See of *Exceſter*; and the goodly Mannor of *Sherbourn* from that of *Salisbury*. Many fair Mannors were likewise Alienated for ever, from the rich Sees of *Winchester*,

cheſter, *Ely*, and indeed what not? Moreover, when the reſt of the Epiſcopal Sees were ſupplied with new Biſhops; yet *York* and *Wincheſter* were not ſo ſoon provided, That they might afford on *Michaelmas*-Rent more to the Queens Exchequer, before the Lord Treſurer could give way to a new Incumbent.

But notwithſtanding this great Havock that was made of the Biſhopricks, yet Epiſcopacy was now ſetled, with the retaining of many Rites and Ceremonies belonging to *Catholick Religion:* Whereof one was, that ſhe had cauſed a Maſſy Crucifix of Silver to be placed upon the midſt of the Altar, in her Chappel. But this ſo diſpleaſed Sir *Francis Knolls*, the *Queens* neer Kinſman, by the *Caries*, (a great Zelot for the Reformation) that he cauſed it to be broken in pieces.

There was at this time a Sermon preached in defence of the *Real preſence:* For which the Queen openly gave the Preacher Thanks for his Pains and Piety. *Thus Dr.* Heylyn.

But it is here to be noted, 'That in the beginning of Her Reign, out of ſcruple of Conſcience, ſhe did forbid the Elevation of the Sacrament: So that although Chriſt were acknowledged to be really preſent, yet he was not to be Adored. I could not omit to take notice of this contradiction.

CHAP. VII.

Of the Diſturbance the Presbyterians *gave to the Setling of this New Church; and of a Rebellion in* Scotland, *and the Death of the Queen of* Scots.

Dr. *Heylyn*, pag. 124.

THe Queen having thus regulated, and ſetled Eccleſiaſtical Affairs; the ſame ſettlement might have longer continued, had not Her *Order* been confounded, and her *Peace* diſturbed by ſome *factious Spirits*; who having had their wills at *Frankfort*, or otherwiſe Ruling the *Presbytery*, when they were at *Geneva*, thought to have carried all before them, with the like facility, when they were in *England*.

But leaving them, and their deſigns, to ſome other time, we muſt next look upon the Aid, which the *Queen* ſent to thoſe of the Reformed Religion in *Scotland*, (but carried under the pretence of diſlodging ſuch *French* Forces as were Garriſon'd there.) Such of the *Scots* as deſired a Reformation of Religion, taking advantage by the Queens abſence, the eaſineſs of the Earl of *Arran*, and want of Power in the Queen-

Queen-Regent to ſuppreſs their practices, had put themſelves into a Body; headed by ſome of the Nobility, they take unto themſelves the Name of the *Congregation*, managing their own Affairs apart from the reſt of the Kingdom. The principal Leaders of the *Party*, well followed by the Common People, put themſelves into *Perth*, and there begin to ſtand upon higher terms than before they did. The news whereof occaſioneth *Knox* to leave his Sanctuary in *Geneva*, and joyn himſelf unto the Lords *of the Congregation.*

At *Perth* he goes into the Pulpit, and falls ſo bitterly on Images, that the People (in a popular fury) deface all the Images in that Church, and preſently demoliſh all the Religious Houſes within that City. Thoſe of *Couper* (hearing of it) forthwith deſtroy all the Images, and pull down the Altars in that Church alſo. Preaching at *Craile*, he enveighed ſharply againſt the *Queen-Regent*, and vehemently ſtirred up the people to joyn together for the expulſion of the *French*: Which drew after it the like deſtruction of all Altars, and Images, as was made before at *Perth*, and *Couper*.

The like followed on his Preaching at St. *Andrews* alſo; the Religious Houſes being pulled down, as well as the Images, and laid ſo flat, that there was nothing left in the form of a building. Inflamed by the ſame Fire-brand, they burned down the Rich Monaſtery of

Schone, and ruined that of *Cambus-braneth*, demoliſhed all the Altars, Images, and Convents of Religious perſons in *Sterling*, *Lithgow*, *Glaſcough*, *Edenburgh*, making themſelves maſters of the laſt, and putting up their own Preachers into all the Pulpits of the City, not ſuffering the *Queen Regent* to have the uſe of One Church only for her Devotions.

Nor ſtaid they here, but being carried on by the ſame ill Spirit, they paſs an Act amongſt themſelves, for Depriving the *Queen-Regent* of all place and Power in the Publick Government: Concerning which the Oracle being firſt conſulted, returned this anſwer, ſufficiently ambiguous, as all Oracles are, that is to ſay, 'That the iniquity of the Queen-Regent ought 'not to with-draw their hearts from the Obe-'dience due to their Sovereigns: Nor did he 'wiſh any ſuch ſentence to be pronounced a-'gainſt her; but when ſhe ſhould change her 'courſe, and ſubmit her ſelf to good counſel, 'there ſhould place be left unto her, of regreſs 'to the ſame Honors, from which, for good 'cauſes, ſhe ought to be deprived.

This Act is intimated to the *Queen-Regent*; who ordered her buſineſs ſo well, that they were quickly brought to great extremity; and had been ſoon ſuppreſſed, but for the Succors they received from *England*. Thus Dr. *Heylyn*.

This

This Rebellion is thus delivered by Sir Rich. Baker.

Page 475.

IT happened, that there was a Reformation begun in *Scotland*: But was indeed an Encroachment upon the Princes Authority. For at the Preaching of *Knox*, and other head-ſtrong Miniſters, not only great Outrages were committed in Churches, but it was likewiſe put into the heads of the Nobility, That it pertained to them, of their own Authority, to take away Idolatry; and by force to reduce the Prince to to the preſcript of the Laws.

Whereupon there was preſently a banding of the Lords of *Scotland*, againſt the Queen-Dowager, Regent of the Country; and *England* fomenting, and ſupporting the Rebellion, the Queen was at laſt worſted, and forced to fly into *England*: Where, contrary to promiſe of *being friendly received* by Queen *Elizabeth*, ſhe was kept Eighteen years in priſon, and afterwards beheaded.

The Order of whoſe Death, and Execution, was as follows.

The ſentence of *Condemnation* being pronounced againſt her, ſome Earls were ſent to *Fotheringham*, where She was kept priſoner. Theſe, together with Sir *Amias Paulet*, and Sir *Drue Drury*, with whom ſhe was then in cuſtody, go to the *Queen*, and reading their Com-

miſſion, ſignifie the cauſe of their coming, and in a few words admoniſh her to prepare her ſelf for death: For that ſhe muſt die the next day: whereunto, without any change of her countenance, or paſſion of mind, ſhe made anſwer, *I had not thought that my Siſter the Queen, would have conſented to my death; who am not ſubject to your Laws. But ſince it is her pleaſure, death ſhall be to me moſt welcome.*

Then ſhe requeſts, that ſhe might confer with her *Confeſſor*, and *Melvyn* her Steward: But the firſt would not be granted her. The Biſhop, or Dean of *Peterborough* they offered her; but them ſhe refuſed.

The Earls being departed from her, ſhe gave order that Supper ſhould be haſtned; where ſhe eat, (as ſhe uſed to do), *ſoberly* and *ſparingly*: And perceiving her men and women-Servants, to lament and weep, ſhe comforted them, and bid them rejoyce rather, that ſhe was now to depart out of a world of miſery.

After Supper, ſhe looks over her *Will*, reads the *Inventory* of her *Goods*, and *Jewels*; and writ their Names ſeverally, to whom ſhe gave any of them.

At her wonted hour ſhe went to bed; and after a few hours ſleep, awaking, ſpent the reſt of the night in her devotion. And now the Fatal day being come, ſhe gets up, and makes her ready in her beſt Apparel; and then betook her ſelf to her cloſet, to Almighty God, imploring his

his assistance with deep sighs, and groans: Until *Thomas Andrews*, Sheriff of the County, gave notice, that it was time to come forth. And then with a *Princely Majesty*, and cheerful countenance, she came out, her head covered with a linnen vail, and carrying an Ivory-Crucifix in her hand.

In the Gallery the Earls met her, and the other Gentlemen: Where *Melvyn*, her Servant upon his knees, deplored his own Fortune, that he should be the Messenger to carry this sad news into *Scotland:* Whom she comforted, saying, *Do not lament*, Melvyn, *you shall, by and by, see* Mary Stuart, *freed from all her cares.*

Then turning her self to the Earls, she requested, that her Servants might stand by at her death: Which the Earl of *Kent* was very loath to grant, for fear of Superstition: To whom she said, *Fear nothing: These desire only to give me my last farewel: And I know, the Queen, my Sister, would not refuse me so small a request.*

After this, the two Earls leading the way, with the Sheriff of the County, she came to the Scaffold; which was set up at the upper end of the Hall, where was a Chair, a Cushion, and a Block, all covered with Mourning.

Then she, falling upon her knees, and holding up the *Crucifix* in both her hands, prayed with her Servants out of the Office of our Lady.

Prayers being ended, she kissed the *Crucifix:*

and ſighing her ſelf with the ſign of the Croſs, ſhe ſaid, *As thy Arms, O Chriſt, were ſtretched forth upon the Croſs; ſo embrace me with the open Arms of thy Mercy.* And then the *Executioner* asking her pardon, ſhe forgave him. And now, her Women helping off her outward Garments, and breaking forth into ſhreeks, and cries, ſhe kiſſed them, ſigned them with the Croſs, and willed them to leave lamenting; for now an end of her Sorrows was at hand. And then ſhadowing her face with a linnen cloth, and lying down on the Block, ſhe repeated the Pſalm, *In Te, Domine, Speravi: non confundar in æternum.* At which words, ſhe ſtretching forth her body, her head, at two blows, was taken off.

This end had *Mary*, Queen of *Scots*, in the Forty Sixth year of her Age; and of her Impriſonment, in *England*, the Eighteenth. A Lady ſo compleat in all excellent parts of Body and mind, that it muſt needs have made her a happy Woman, if ſhe had not been a *Queen*; and (perhaps) a happy *Queen* too, if ſhe had not been Heir to the Crown of *England*. Thus *Baker*.

'I will inſert here one Paſſage more concerning 'this *Queen*; which hath been omited in or-'der of this ſtory.

Dr. *Heylyn*, pag. 160.

Certain of the *Queens* Servants, being aſſembled

bled for their Devotions, in the Chappel Royal of the Palace of *Holy-rood* Houſe, in *Edenburgh*, the doors were broken open, ſome of the company haled to the next Priſon, and the reſt diſperſed: The Prieſt eſcaping with much difficulty by a private paſſage.

The *Queen* was then abſent in the North; but queſtioned *Knox* at her return, as the cauſe of the uproar. By which Expoſtulation ſhe got nothing from that fiery Spirit, but neglect, and ſcorn. *Thus Dr.* Heylyn, 'concerning this 'barbarous action.

CHAP. VIII.

A ſhort Relation concerning the Affairs of Ireland, *as to Religion; And how the* Hugonots *in* France *betrayed the* Engliſh,

Dr. *Heylyn*, pag. 128.

WE ſhall find the *Queen* there as active in advancing the Reformation, as ſhe had been in either of the other Kingdoms. King *Henry* had firſt broke the Ice, by taking to himſelf the Title of Supream Head on Earth, of the Church of *Ireland*; exterminating the Popes Authority, and ſuppreſſing

ſing all the Monaſteries, and Religious Houſes.

In matters of Doctrine, and Forms of Worſhip, as there was nothing done by him, ſo neither much endeavoured in the time of King *Edward* the Sixth: It being thought (perhaps) unſafe, to provoke that people, in the King's Minority, conſidering with how many troubles he was elſe where exerciſed. If any thing were done therein, it was rather done by toleration, than command. But Queen *Elizabeth*, having ſetled her Affairs in *England*, and undertaken the protection of the Scots, conceived her ſelf obliged in point of Piety to promote the Reformation in that Kingdom likewiſe. A Parliament is therefore held; where paſs'd an Act, reſtoring to the Crown the Juriſdiction over all Eccleſiaſtical perſons. By which Statute were eſtabliſhed both the *Oath of Supremacy* and the *High Commiſſion*, as before in England.

There alſo paſs'd an Act for the *Uniformity* of *Common-Prayer*, with permiſſion of ſaying the ſame in *Latin*, where the Miniſter had not the knowledge of the Engliſh *Tongue*. But for tranſlating it into *Iriſh*, (as it was afterwards done into *Welch*) there was no care taken. The people are required by that Statute, under ſeveral penalties, to frequent their Churches, and to be frequent at the reading of the Engliſh *Liturgy*, which they underſtand no more, than they do the *Maſs*. By which means the *Iriſh* were not

not only kept in continual ignorance, as to the Doctrines and Devotions of the Church of *England*; but we have likewiſe furniſhed the *Papiſt* with an excellent Argument againſt our ſelves, for having the Divine Service celebrated in ſuch a language as the people do not underſtand.

There alſo paſs'd another Statute for reſtoring to the Crown the firſt Fruits, and Twenty parts of all Eccleſiaſtical promotions; as alſo of all Impropriated Parſonages; of which there are more in number, than thoſe Rectories, which have Cure of Souls. The like Act paſſed for the Reſtitution of all Lands belonging to the Knights of St. *John* of *Jeruſalem*, with the Annulling of all Leaſes, and other Grants, made by the late Lord *Prior* of the ſame.

The Biſhops of *Ireland*, finding how things went in *England*, and knowing, that the like Alteration would enſue amongſt themſelves, reſolved to make ſuch uſe of the preſent times, as to enrich their Friends and Kindred, by the the ſpoyl of their Churches. To which end they ſo diſſipated the Revenues of their ſeveral Biſhopricks, by long Leaſes, Fee-farms, and plain Alienations, that to ſome of their Sees, they left no more than a Rent of Five Marks *Per Annum*: To others, a bare yearly Rent of Forty ſhillings, to the high diſpleaſure of God, the reproach of Religion, and the perpetual ignominy of themſelves, for that horrible Sacriledge.

criledge. *Thus Dr.* Heylyn, *concerning* Ireland.

How the Engliſh *were betrayed by the* Hugonots.

Dr. *Heylyn*, pag. 161.

A Peace being concluded betwixt the *King* and the *Hugonots*, they betrayed the *Engliſh*, whom they had brought into the Country; and joyned their Forces with the reſt, to drive them out of *Newhaven*, a Town beſieged; where the Peſtilence had gotten amongſt them, and raged ſo terribly, that the Living were ſcarce able to bury the Dead. And to compleat the miſery of the Beſieged, the Prince of *Conde*, and Duke of *Monpenſier*, (who had been the Heads of the *Hugonot* party) ſhewed themſelves openly amongſt the reſt, in the Camp of the Enemies; whereupon they were neceſſitated to yield.

This might be looked upon, as an Argument of God's diſpleaſure on this Nation, for giving Aid unto the Rebels of a Chriſtian Prince, masked with the vizard of Religion. And for a further puniſhment of this Action, the Plague, brought out of *France* by the Garriſon Soldiers of *Newhaven*, had ſo diſperſed it ſelf, and made ſuch a deſolation, in many parts of the Realm, that it ſwept away above Twenty Thou-

Thouſand in the City of *London*. *Thus Dr.* Heylyn.

And thus far, as to theſe particul Relations of other Countries.

We will now proſecute our ſtory of England.

CHAP. IX.

A Word concerning the then Pope's *Letter to the* Queen; *with a long Relation concerning the* Presbyterians.

Dr. *Heylyn*, pag. 131.

WE find the new Biſhops in *England* very high, and reſolute, in oppoſing the Church of *Rome*. Whereof the then *Pope*, being informed, directs unto the *Queen* an affectionate Letter, calling Her his *Deareſt Daughter*; and declaring unto Her, how ſollicitous he was for her Salvation, and the proſperity of her People; which he told Her, was not to be found by wandring out of the Communion of the Catholick Church: Unto which he again invites Her, with much Chriſtian meekneſs. But the Queen had ſet up her Reſolution, to go forward with the Change. Wherefore all was loſt labour.

But

But all this while, there was no care taken to ſuppreſs the practices of the *Calviniſts*, who ſecretly endeavored to ſubvert the Engliſh Liturgy. For whilſt the Prelates of the Church of *England* bent all their forces towards the confuting of the Papiſts, another Enemy appeared; which ſeemed not openly to aim at the Churches Doctrine, but quarrelled rather at ſome Rites, and Extrinſecals of it. Their purpoſe was to take in the Outworks of Religion firſt, before they levelled their Artillery at the Fort it ſelf.

The Schiſmaticks of *Frankfort* had no ſooner heard of Queen *Maries* Death, but they make what haſt they could for *England*, in hope of fiſhing better for themſelves, in a troubled water, than a quiet: Followed not long after by the Brethren of the Separation; which retired from thence to *Geneva*; who, having left ſome few behind, to compleat their Notes upon the Bible, and to make up ſo many of the Pſalms in Engliſh Meeter, as had been left unfiniſhed by *Hopkins*, haſtned as faſt homewards as the others. But notwithſtanding all their haſt, they came not time enough to effect their purpoſes, either in reference to the Liturgy, or Epiſcopal Government; in which the Queen was ſo reſolved, that they were not able to prevail in either project.

It grieved them at the Heart, that their own Prayers might not be made the rule of Worſhip in

in their Congregations, and that they might not Lord it here in their ſeveral Pariſhes, as *Calvin* did at *Geneva*,

Some friends they had about the Queen, and *Calvin* was reſolved to make uſe of all his power, and credit, both with Her and *Cecil*, (as appears by his Letters unto both) to advance their ends: and he was ſeconded therein by *Peter Martyr*; who thought his Intereſt in *England* to be greater then *Calvin*'s; though his name was not ſo eminent in other places. But the Quen had fixed her ſelf, on her reſolution, of keeping up ſome outward Splendor of a Church. When therefore they ſaw the Liturgy impoſed by Act of Parliament, and Epiſcopal Sees ſupplyed with Biſhops, nothing ſeemed more convenient to them, than to revive the quarrels raiſed in King *Edward*'s time, againſt Caps and Surplices, and ſuch particulars, as had been then queſtioned in the publick Liturgy.

And herein they were ſeconded (as before in King *Edward*'s time) by the ſame *Peter Martyr*, as appears by his Letters to a Nameleſs friend. To which he added (in another of his Letters to the ſame friend alſo) his diſlike of the ſame, and other Points propoſed unto him: as touching the Cap, the Epiſcopal Habit, the Patrimony of the Church, the manner of proceeding to be held againſt Papiſts, the Perambulation uſed in Rogation-week; with many

many other such Points, in which his judgment was desired.

But these Helps being too far off, and not to be consulted upon all occasions, without a greater loss of time, than would consist with the impatience of their desires, they fell upon another project, more to their purpose, than the decrying of the Liturgy, or the quarrels about the Cap, and Vestments.

Grindal, the new Bishop of *London*, was known to have a great respect for *Calvin*: The business therefore was so ordered, that by *Calvins* Letters to *Grindal*, and the friends they had about the *Queen*, way was given to such of the *French Nation*, as had repaired hither, to enjoy the Freedom of their own Religion, and to have a Church unto themselves. They could not but remember those many advantages, which *John à Lasco*, and his Church of Strangers, afforded to the *Zuinglian* Gospellers, in the Reign of King *Edward* the Sixth: and they despaired not of the like, or greater, if a *French* Church were setled upon *Calvin*'s Principles, in some part of *London*. Now a Church being granted them, we must not wonder, if we find dangerous consequences to ensue upon it. For what else is the setting up of a *Presbytery*, in a Church Founded and Established by the Rules of Episcopacy, than the Erecting of a *Common-wealth* in the midst of a *Monarchy*? Which *Calvin* well knew, and thereupon gave *Grin-*

Grindal thanks for his favor in it: Of whom they afterwards ſerved themſelves upon all occaſions. Upon the news of which ſucceſs, divers, both *French* and *Dutch*, repaired into *England*, planting themſelves in the Sea-towns, and openly profeſſing the Reformed Religion; under which covert they diſguiſed their ſeveral Heterodoxies, and Blaſphemous Dotages; ſome of them proving to be Anabaptiſts; others infected with unſound Opinions, of as ill a nature; but all endeavoring to diſperſe their Heretical Doctrines, and to empoyſon the People, amongſt whom they lived, to encreaſe their Sects.

And although a Proclamation was ſet out for their Baniſhment, yet many of them lurked in *England*, without fear of diſcovery; eſpecially after the Erecting of ſo many *French* and *Dutch* Churches, in the Maritime parts; which they infected with ſome of their phrenzies, as at this time they had *London*; and occaſioned ſuch Diſputes amongſt them upon that account, that *Peter Martyr* was neceſſitated to enterpoſe himſelf, for the compoſing thoſe Heats and Differences, which had grown amongſt them.

There was likewiſe, at the ſame time, another Proclamation publiſhed, to hinder and ſtop a certain Abuſe, which was this, The Queen, having given Command, by her *Injunctions*, in the year foregoing, for deſtroying, and ta-

king away all Shrines, and Coverings of Shrines, all Tables, Candlesticks, Trindals, and Rolls of Wax; together, with all Pictures, Paintings, *&c.* so that there was to remain no memory of the same, either in the Walls, Glass-windows, or else-where, whether it were in Churches, or private Houses; it is said, that they proceeded, in the Execution of this, even to the breaking down all Coats of Arms, to the tearing off of all the Brass of the Tombs and Monuments of the Dead. And being given to understand, that Bells were blessed in time of *Popery*, and that even the Churches themselves had been abused to Superstition and Idolatry, their Zeal transported them to sell the Bells, to turn the Steeples into Dove-coats, and to rob the Churches of those sheets of Lead, with which they were covered. *Thus Dr.* Heylyn *concerning these confusions.*

There remains nothing more of this year, but this short Note, concerning Westminster.

Dr. *Heylyn*, pag. 136.

In the space of Twenty years, it had been changed from an Abbey, to a Deanry; from a Deanry, to a See Episcopal; and from that, reduced again to a Deanry; and likewise once more to the state of an Abbey; and lastly, by Queen *Elizabeth*, (having first pleased her self in the choice of some of the best Lands belonging to it, and confirmed the rest upon the Church)

Church) it was to be called, *The Collegiate Church of St.* Peter's *in* Weſtminſter. Thus *Heylyn.*

I will add here one ſhort Note more (although it belongs not to this year) concerning the Biſhoprick of Oxford.

Dr. *Heylyn*, pag. 156.

This Biſhoprick was only ſupplied with a Biſhop for Three years, in the ſpace of Forty ſix years: The Jurisdiction of it was managed by the Archbiſhop of *Canterbury*, and the Revenues of it remained in the hands of the Earl of *Leiceſter*; and after his deceaſe, of the Earl of *Eſſex*; by whom the Lands thereof were ſo ſpoiled, and waſted, that they left nothing to the laſt Biſhops, but Impropriations. By means of which havock and deſtruction, all the Five Biſhopricks Erected by King *Henry* the Eighth, were ſo impoveriſhed, and deſtroyed, that the new Biſhops were conſtrained to require a Benevolence of the Clergy, at their firſt coming to them. *Thus Dr.* Heylyn *concerning this Biſhoprick, and the other Four founded out of Abbey-Lands.*

CHAP. X.

Some particular Paſſages concerning Biſhopricks; with other ſhort Paſſages concerning other things.

Anno Reg. Eliz. 3.

Dr. *Heylyn*, pag. 140.

IN the beginning of this year were filled up all ſuch Epiſcopal Sees, as were vacant. There was one *Scambler*, made Biſhop of *Peterborough*. But during the vacancy thereof, Sir *William Cecill* poſſeſſed himſelf of the Mannors in *Soak*, which belonged unto it.

And for *Scambler*'s readineſs to confirm the ſame Mannors to him, he preferred him to the See of *Norwich*.

Dr *Thomas Young*, Biſhop of St. *Davids*, was tranſlated to the See of *York*; which was done in an unlucky hour to that City. For ſcarce wa- he ſetled in that See, when he pulled down the Goodly Hall, and the greateſt part of the Epiſcopal Palace in the City of *York*; which had been built with ſo much care and coſt by one of his Predeceſſors, in the year 1090: Whether it were for Covetouſneſs to make Money

ney of the Materials of it, or out of ſordidneſs, to avoid the charge of Hoſpitality, let them gueſs that will.

But neither the filling up of thoſe vacant Sees, nor the Queens Proclamation for the Baniſhing of Sectaries, could free the Land from thoſe dangerous Inmates, or preſerve the Church from the Contagion of their poyſonous Doctrines.

A ſhort Note concerning St. Paul's *Church*

Dr. Heylyn, *in the ſame page.*

The *Zuinglian* Goſpellers, or thoſe of the *Genevian* party, rejoyced much at a moſt lamentable accident, which hapned to the Cathedral Church of St. *Paul*, on the Fourth of *June*, on which day a fearful Fire firſt ſhewed it ſelf, near the top of the Steeple, and from thence burnt down the Spire to the Stone-work, and Bells; and raged ſo terribly, that within the ſpace of Four hours, the Timber and Lead of the whole Church, and whatſoever elſe was combuſtible in it, were burnt and conſumed. Now when Men began to caſt about, to find out, what might be the occaſion of this misfortune, The generality of the *Zuinglian*, or *Genevian* party, affirmed it to be a juſt Judgment of God upon an old Idolatrous Fabrick, not throughly Reformed, and purged from its Superſtitions; and would have been content, that all other

Cathedrals in the Kingdom had been so destroyed.

The Emperors Zeal.

Dr. *Heylyn*, pag. 142.

The Emperor *Ferdinand*, being informed of these Confusions of Religion in *England*, perswaded the Queen, by his Letters, to return to the old Religion, and not relinquish the *Communion* of so many Catholick Kings, and Princes, and Her own Ancestors also, nor to prefer Her singular judgment, and the judgment of a few private Persons, and those not of the most Learned neither, before the Judgment and Determination of the Church of Christ. And that, if She were resolved to persist in her own Opinion, at least, that She would deal favourably with so many Reverend and Religious Prelates, as She kept in Prison, and that meerly for adhering unto that Religion which himself professed. And finally, he entreas her most earnestly, That she would set apart some Churches to the use of the Catholicks, where they might freely exercise their Religion.

A Nuncio sent to the Queen.

Dr. *Heylyn*, in the same page.

Pope *Pius*, also sent his *Nuncio* to the Queen, with whom he conceived himself to stand upon terms

terms of Amity. It had been much laboured by the *Guiſes*, and *Spaniſh*-faction, to divert him from it, by telling him, That it would be an undervaluing of his Power, and Perſon, to ſend a *Nuncio* into *England*, or to any other Princes of the ſame Perſwaſions, who openly profeſſed a Separation from the Church of *Rome*. To which he made this prudent and pious anſwer, 'That he would humble himſelf, even 'to Hereſie it ſelf: in regard whatſoever was 'done to gain Souls to Chriſt, did beſeem that 'See. Thus Dr. *Heylyn*.

CHAP. XI.

Of the Conteſt between the Church of England, *and the* Presbyterians; *and how they ſought to undermine the ſaid Church.*

Dr. *Heylyn*, pag. 144.

THe *Genevians* ſlept not all this while, but were buſily employed in practiſing againſt the Church of *England*: nothing being able to ſatisfie them, but the *nakedneſs* and *ſimplicity* of the *Zuinglian* Churches, the *new faſhions* taken up at *Frankfort*, and the *Presbyteries* of *Geneva*.

And they drove on ſo faſt upon it, that in ſome places they had taken down the ſteps where the Altar ſtood, and brought the Table into the midſt of the Church. In others, they laid aſide the Ancient uſe of God-fathers and God-mothers, in the Adminiſtration of Baptiſm, and left the anſwering for the Child to the charge of the Father: the Weekly *Faſts*, the time of *Lent*, and all other Days of *Abſtinence*, were look'd upon as Superſtitious obſervations.

No Faſt by them allowed of, but occaſionally only; and them too of their own appointing. And the like courſe they took alſo with Feſtival Days; neglecting thoſe which had been inſtituted, as Human Inventions, not fit to be retained in a Reformed Church.

And finally, that they might bring in their *Outlandiſh Doctrines*, with ſuch Foreign uſages, they had procured ſome of the inferior Ordinaries, to impoſe upon their ſeveral Pariſhes certain new Books of Sermons, and *Expoſitions* of the Holy Scripture.

To ſtop theſe proceedings, the Arch-Biſhop with Advice of ſome of the Biſhops, ſet forth a Book of Orders. But notwithſtanding theſe Orders, the *Calviniſts* drive on their deſigns; as appears by this following Relation of Dr. *Heylyn*, pag. 154.

The *Genevians* had already begun to blow the Coals, and brought Fuel to them: But it was only for the Burning of Caps and Rochets.

The

The *Common-Prayer-Book* was ſo fortified by Act of Parliament, that there was no aſſaulting of it. And as to Epiſcopal Government, it was ſo interwoven, and incorporated with the Laws of the Land, ſo twiſted in with the Prerogative of the Crown, and the Royal Intereſt, that they muſt firſt be in a capacity of trampling on the Laws, and the Crown together, before they could attempt the deſtruction of it. But Caps and Tippets, Rochets and Lawn-ſleeves, and Canonical Coats, ſeemed to be built upon no better Foundation, than Superſtitious cuſtom, ſome old Popiſh Canon, or, at the beſt, ſome Temporary Injunction of the Queens deviſing, which could not have the Power, and effect of Law. This Game they had in chaſe, in King *Edwards* time; which now they are reſolved to follow to the very laſt.

The obſtinacy of theſe Men, in matter of Ceremony, prompted the Biſhops to make tryal of their Orthodoxy in Points of Doctrine. Whereupon the Articles of Religion lately agreed upon, were required to be ſubſcribed to in all places, with threatning no leſs than Deprivation to ſuch as willfully refuſed. Many there were, that boggled at it, (as they all did); but yet not ſo perverſly, nor in ſuch great numbers, as when their faction was grown ſtrong, and improved to multitudes.

Some ſtumbled at it, in regard of the firſt clauſe, added to the Twentieth Article, about the

the Authority of the Church. Others in reference to the Thirty Sixth, touching the Conſecration of Archbiſhops and Biſhops. Some thought they Attributed more Authority to the Supream Magiſtrate, *over all Perſons and Cauſes*, both *Eccleſiaſtical* and *Civil*, than could conſiſt with that *Independency* which *Calvin* arrogated unto his *Presbyters*, and other Churches of the Platform. And others looked upon the *Homilies*, as beggerly Rudiments, ſcarce Milk for Babes: But by no means to be looked upon as Meat for a ſtronger ſtomack. In general, thought by the *Genevians* and *Zuinglian Goſpellers*, to have too much in them of the Pope, or too little of *Calvin*; and therefore no way to be ſubſcribed unto.

Of which number, none ſo much remarkable, as *Father John Fox*, the *Martyrologiſt*, who had before appeared in the Schiſm at *Frankfort*, and left that Church, when *Cox* had got the better in it, to retire to *Geneva*: Who being now called upon to ſubſcribe, (that the opinion, which was had of his parts, and Piety, might advance the work,) he is ſaid to have appeared before the Biſhop, carrying the New-Teſtament in Greek with him; before whom he ſpake theſe words. 'To this Book I will 'ſubſcribe; and if this will not ſerve, take my 'Prebend'ry at *Salisbury*, the only Preferment 'which I hold in the Church of *England*; and much good may it do you.

But

But notwithſtanding this refractory Anſwer, ſo much kindneſs was ſhewed to him, that he both kept his reſolution, and place together.

The *Genevians*, for the greater countenancing of their inconformity, had ſtirred up the moſt eminent Divines of the *French* and *Zuinglian*, or *Helvetian* Churches, to declare in favour of their doings. And it appears alſo by remembrances in ſome Authors, that *Calvin*, apprehending ſome neglect from Mr. Secretary *Cecill*, in making either no return, or a return, which ſignified nothing, to his firſt Addreſſes, had laid aſide his care of the Church of *England*. But *Peter Martyr*, whilſt he lived, conceived himſelf to have ſome Intereſt in this Church, in which he had enjoyed ſuch a good preferment; but more in ſome particular Perſons and Members of it, who ſeemed to depend upon his judgment, and to ask counſel of him, as their ſureſt Oracle, in which, how much he countenanced the Faction in King *Edward*'s time, both by his Practice and Pen, and what encouragement he gave them in this preſent Reign, hath been ſhewn before. But how much he was out-gone by *Beza* (who next uſurped a Super-intendency over all the Churches of this Iſland) may be ſeen hereafter.

All that ſhall now be ſaid of either of them, or of altogether, ſhall be briefly this, That this poor Church might better have wanted their beſt helps in Points of *Doctrine*, than have been

been troubled with their intermedlings in matter of Diſcipline. *Thus Dr.* Heylyn, *concerning the* Calviniſts.

'Dr *Heylyn* having little or nothing in the 'Fourth and Fifth year of this Queens Reign, 'that belongs to the matter of theſe Notes, we 'will paſs to the 6th year.

CHAP. XII.

Of one Cartwright, *a great Promoter of* Presbytery; *and of the Earl of* Leiceſter, *and the death of* Calvin.

Anno Reg. Eliz. 6.

Dr. *Heylyn*, pag. 164.

THis Summer, in a Progreſs, the Queen came to *Cambridge*; where were ſown the ſeeds of thoſe Diviſions, and Combuſtions, with which the Church of *England* hath been continually diſtracted to this very day. For ſo it happened, that one *Preſton* and *Cartwright* were appointed to hold a Diſputation: In which the Firſt was both liked, and rewarded by Her; the Other receiving neither reward nor commendation: Which ſo incenſed the proud man, that he retired to *Geneva*: Where having

having throughly informed himſelf in all particulars, both of *Doctrine* and *Diſcipline*, wherein the Churches of that Platform differed from the Church of *England*, he returned home, with an intent to repair his credit, or rather to get himſelf a name, by raiſing ſuch a fire, and ſuch combuſtions in the Church of *England*, as never were to be extinguiſhed, but by the immediate hand of Heaven.

The next conſiderable Action, which followed on the Queens Reception at *Cambridge*, was the preferring of Sir *Robert Dudley*, the Second Son, then living, of the Duke of *Northumberland*, to the Titles of *Lord Denbigh*, and Earl of *Leiceſter*. She had before Elected him into the *Order* of the *Garter*, made him Maſter of her Horſe, and Chancellor of the Univerſity of *Oxon*; ſuffered him to carry a great ſway in all Affairs, both of Court and Council; and given unto him the fair Mannor of *Denbigh*, being conceived to be one of the goodlieſt Territories in *England*. And now She adds unto theſe Honors, the goodly Caſtle and Mannor of *Kenelworth*, part of the patrimony of the Duchy of *Lancaſter*. Advanced unto which height, he engroſſed unto himſelf the diſpoſing of all Offices in the Court and State, and of all Preferments in the Church; proving, in fine, ſo unappeaſable in his Malice, and unſatiable in his Luſts; ſo Sacrilegious in his Rapines, ſo falſe in Promiſes, and treacherous

rous in point of Truſt; And finally, ſo deſtructive of the Rights, and Proprieties of particular Perſons, that his *Little Finger* lay heavier on the Engliſh Subjects, than the *Loins* of all the Favourites of the Two laſt Kings. And that his Monſtrous Vices (moſt inſupportable in any other but himſelf) might either be connived at, or not complained of, he cloaks them with a ſeeming zeal to the true Religion, and made himſelf Head of the *Puritan Faction*: Who ſpared no pains in ſeting forth his praiſes upon all occaſions: Nor was he wanting to careſs them, after ſuch a manner, as he found moſt agreeable to thoſe Holy Hypocrites; uſing no other language in his Speech, and Letters, than pure Scripture-phraſe; in which he was become ſo dextrous, as if he had received the ſame Inſpirations with the Sacred Pen-men.

'But notwithſtanding the viciouſneſs of this 'man, yet the Queen laboured further to ad-'vance him, even to a Marriage with the *Queen* 'of Scots: As appears by this Relation of Dr. 'Heylyn, pag. 169.

Queen *Elizabeth* kept a Stock ſtill going in *Scotland*; the returns whereof redounded more to her own ſecurity, than to the profit and advantage of the Church of *England*. The Queen of *Scots* being now a Widow, poſſeſſed of that Kingdom, and next Heir to this, Queen *Elizabeth* propoſes to her a Marriage with the Earl of *Leiceſter*; whom ſhe pretended to have raiſed

ed to thoſe Eminent Honors, to make him, in ſome ſort, capable of a *Queens* Affections. Which Propoſition proved agreeable to neither party; the Queen of *Scots* diſdaining the unequal offer; and *Leiceſter* dealing under-hand with *Randolph*, the Engliſh Reſident, to keep her ſtill in that averſneſs; having given himſelf a hope of Marrying Queen *Elizabeth*, interpreting all her Favors to proceed in order to it. I had not ſpoken ſo much of this Earl of *Leiceſter*, but that he ſeemed to have been born for the deſtruction of the Church of *England*, as will appear by what ſhall be here ſaid concerning the *Presbyterians* in this Queens Reign.

But leaving this Court-Meteor to be gazed on by unknowing men, we will now conclude this Sixth year, with that which was very advantageous to the Church of *England*; to wit, the Death of *Calvin*: By whoſe Authority (if he had lived longer) much more Diſorders and Confuſions muſt have neceſſarily ſucceeded. For his Name was much Reverenced, not only by thoſe of his own party; but by many others, grave, and moderate men, who did not look at firſt, into the dangers, which enſued upon it. His Platform at *Geneva* was made the only Pattern, by which all Reformed Churches were to frame their Government. His Writings were made the only Rule, by which all Students in Divinity were to ſquare their judgments. *Thus Dr.* Heylyn, *concerning* Cartwright, Leiceſter, *and* Calvin.

CHAP.

CHAP. XIII.

The first Origine of the name Puritan, *and of the* Protestation *devised to hinder the Disorders caused by this Sect.*

Anno Reg. Eliz. 7.

Dr. *Heylyn*, pag. 172.

THis year the *Zuinglian*, or *Calvinian* Faction began to be first known by the name of *Puritans*: Which name hath ever since been appropriated to them, because of their pretending to a greater Purity in the Service of God, than was *held forth* unto them (as they gave it out) in the *Common-Prayer-Book*; and to a greater opposition to the Rites and Usages of the Church of *Rome*, than was agreeable to the Constitution of the Church of *England*. But this Purity was accompanied with such Irreverence; this opposion drew along with it so much licentiousness, as gave great scandal and offence to all men: So that it was high time to give a check to those Disorders and Confusions, which by their practises, and their Preachings, they had produced; and thereby laid the ground of that woful Schism, which soon after followed. For

For the preventing these Disorders for the future, a *Protestation* was devised to be taken by all Parsons, Vicars, and Curates; by which they were required to declare and promise,

1. That they would not preach, nor publickly interpret, but only read that which was appointed by publick Authority.

2. That they would use sobriety in Apparel, and especially in the Church at Common Prayers, according to Order appointed.

3. That they would not openly medle with any Artificers Occupation, as covetously to seek a Gain thereby; having in Ecclesiastical Livings, Twenty Nobles, or above, by the year: Which *Protestation*, if it either had been generally pressed upon all the Clergy, (as perhaps it was not) or been better kept by them that took it, the Church might, questionless, have been saved from those Distractions, which by the *Puritan-Innovators* were occasioned in it. *Thus far Dr.* Heylyn, *concerning this strange Reformation of the Church of* England.

Doctor Heylyn *having Prosecuted his History of the Reformation of the Church of* England, *until the Eighth year of Queen* Elizabeths *Reign, was not willing to wade any further into the Confusions of those times; and therefore makes this following Conclusion of it.*

CHAP. XIV.

The Order of the Eſtabliſhment of this New Church, and of the ſtrange Diſorder it was at this time brought unto by the Puritan Faction.

Dr. Heylyn's *Concluſion of his Hiſtory.*

THus we have ſeen the publick Liturgy confirmed in Parliament; with divers Penalties on all thoſe, who either did reproach it, or neglect to uſe it, or wilfully with-draw their attendance from it: The Doctrine of the Church declared in the Book of Articles; External matters in Officiating God's Publick Service, and the Apparel of the Clergy, regulated by the Book of Orders, and Advertiſements; the Epiſcopal Government ſetled. The Church of *England* is therefore now fixed on her Natural Pillars of *Doctrine*, *Government*, and *Worſhip*; not otherwiſe to have been ſhaken, than by the *blind zeal* of ſuch furious *Sampſons*, as were reſolved, to pull it on their own heads, rather than to ſuffer it to ſtand.

And here it will be time to conclude this Hiſtory; having taken a brief view of the State of this Church, with all the Aberration from its

its first Constitution, as it stood at this time, when the *Puritan* Faction had begun to disturb its Order. And that this may be manifested with a greater certainty, I will speak it in the words of one who lived, and writ his knowledge of it, at this time. I mean *John Rastel*, in his Answer to the Bishops Challenge: Who, though he were a *Papist*, and a *Priest*, yet, I conceive, he hath faithfully delivered too many sad Truths in these particulars.

Three Books he writ within the compass of Three years, against Bishop *Jewel:* In one of which he makes this Address unto him.

'And though you, Mr. *Jewel*, (as I have 'heard say) do take the Bread into your hands, 'when you celebrate solemnly, yet thousands 'there are of your inferior Ministers, who e-'steem it as death, to be bound to any such 'External Fashion. And your order of Cele-'brating the Communion, is so unadvisedly 'conceived, that every man is left unto his pri-'vate Rule or Canon, whether he will take the 'Bread into his hands, or let it stand at the end 'of the Table, where it pleases the Sexton, or 'Parish-Clerk to set them, *pag.* 28.

Thus, as to the Communion; now, as to Altars, he hath these words:

'In the Primitive Church, Altars were used 'amongst Christians; upon which they offered 'the unbloody Sacrifice of Christ's Body; yet 'your Company, (to declare what Follow-

'ers they are of Antiquity) do account it, even 'among one of the kinds of Idolatry, if an Al-'tar be kept ſtanding. And indeed you follow 'a certain Antiquity, not of Catholicks, but of 'deſperate Hereticks. *Optatus*, writing of the '*Donatiſts*, ſays, That they did break, raze, 'and remove the Altars of God. *pag.* 34. *&* 165.

Now as to the Objection of Praying in an unknown Tongue, he writes thus:

'Where Singing is uſed, what ſhall we ſay 'to the caſe of the People, that kneel in the 'Body of the Church? Yea, let them hearken 'at the Chancel-door it ſelf, they ſhall not be 'much wiſer. Beſides, how will you provide 'for great Pariſhes, where there are a Thou-'ſand People?

An Objection of the *Presbyterians*.

'Then, to come to the Apoſtles: Where do 'you read, that in External Behavior they did 'wear Frocks, or Gowns, or Four corner'd 'Caps? Or, That at their Prayers, they ſate 'in ſides, fell proſtrate, or ſung *Te Deum*, or 'looked towards the South? Or wore Copes of 'Tiſſue or Velvet; with a thouſand more ſuch 'queſtions. *pag.* 446.

The next queſtion he asks him, is,

'Where the Church of God, ſo well order-'ed, with excellent men of Learning, and Piety, 'was ever conſtrained to ſuffer Coblers, Wea-'vers,

'vers, Tinkers, Tanners, Card-makers, Tap-
'sters, Fiddlers, Goalers, and others of like
'Profession, not only to enter into Disputation
'with her; but also to climb up into Pulpits,
'and to keep the place of Priests? *&c. pag.* 2.

'Or, That any Bag-pipers, Horse-coursers,
'or Jaylors, were admitted then into the Cler-
'gy? *pag.* 162. Or, that any Bishop then
'did Swear by his Honor, when in his Visitation,
'he would warrant his Promise to some poor
'Prisoner-Priest under him; or not satisfied
'with his imprisoning, did cry out and call up-
'on the Prince, (not disposed that way) to put
'them to most cruel deaths? Or, That refused to
'wear a white Rocket? Or, To be distingui-
'shed from the Laity by some decent Priests
'Apparel? *pag.* 162. Or, Gathered a Be-
'nevolence of his Clergy, to set him up in his
'Houshold? *pag.* 163. Or, that the Com-
'munion Table (if any then were) was remov-
'able up and down, hither and thither, and
'brought, at any time, to the lower part of
'the Church, there to Celebrate the Lord's Sup-
'per? Or, That any Communion was kept up-
'on Good-Friday? Or, That the Sacrament
'was administred then, sometimes in Loaf-Bread,
'sometimes in Wafers? And that without
'the Name of Jesus, or the sign of the Cross?
'Or, That at the Communion-time the Mini-
'ster should wear a Coap; and at all other Service,
'a Surplice only? Or (as it is used in some pla-

'ces) nothing at all beſide his Common Appa-
'rel? Or, That they uſed a Common, and
'Prophane Cup, at the Communion? *pag.*
'162 Or, That a ſolemn Curſe ſhould be u-
'ſed on Aſhwedneſday? Or, That a Proceſſion
'about the Fields was uſed in Rogation week,
'rather thereby to know the Bounds, and Bor-
'ders of every Pariſh, than to move God to
'Mercy, and mens hearts to Devotion? Or,
'That the Man ſhould put the Wedding-Ring
'upon the Fourth Finger of the left hand of the
'Woman, and not on the right; as hath been
'many Hundred years practiſed? *pag.* 163 Or,
'That the reſidue of the Sacrament, unreceiv-
'ed, was taken of the Prieſt, or of the Pariſh
'Clerk, to ſpread their young Childrens But-
'ter with, or to ſerve their own Tooth with it,
'at their homely Table? Or, That it was law-
'ful then, to have but one Communion, in one
'Church in one day? *pag.* 164 Or, That the
'Lent, or Friday was to be Faſted for Civil Po-
'licy, not for any Devotion? *pag.* 165. Or,
'That the Lay-People Communicating, did
'take the Cup at one anothers hands, and not
'at the Prieſts? *pag.* 166. Or, That any
'Biſhop, then threw down the Images of Chriſt,
'and his Saints; and ſet up their own, their
'Wives, and their Childrens Pictures in their
'Chambers, and Parlours? *pag.* 164. Or,
'That being a Virgin at the taking of the Ho-
'ly Order of Prieſthood, did afterwards lawful-

ly

'ly Marry? *pag.* 165. Or, That was Mar-
'ried on Aſhwedneſday? Or, That preached
'it to be all one, to Pray on a Dunghil, and in
'a Church? Or, That any Friar of 60 years,
'obtaining afterwards the Dignity of a Biſhop,
'Married a young Woman of Nineteen years?
'&c. *pag.* 166.

Here ends Dr. *Heylyn*'s Hiſtory of Reformation.

Now to compleat the ſtory of the Presbyterians, *I will here add what is related by Dr.* Heylyn *concerning their actings in this Queens Reign, in his Hiſtory of* Presbytery.

AN

ADDITION

Of ſome other

Hiſtorical Collections

Taken out of

Dr. *Heylyn*'s Hiſtory of *Presbytery.*

CHAP. XV.

A Diſcovery of the Inſolent, and Rebellious Spirit of the Presbyterians; *and particularly of* Knox.

Dr. *Heylyn*, pag. 244.

AT Queen *Elizabeths* firſt coming to the Crown, ſuch *Engliſh* as had lived in exile amongſt the *Zwitzers*, or at *Geneva*, became exceedingly enamored with *Calvin*'s Platform; by which they found ſo much Authority aſcribed unto Miniſters in their ſeve-

ſeveral Churches, as might make them abſolute, and independent, without being called to an account by King, or Biſhop. This Diſcipline they purpoſed to promote at their coming home. But the Queen had heard ſo much, from others, of their carriage at *Frankfort*, and their untractableneſs, in point of Decency, and comly Order, in the Reign of her Brother, as might ſufficiently forewarn her. Beſides, She was not to be told, with what reproaches *Calvin* had reviled her Siſter; nor how ſhe had been perſecuted by his followers in the time of her Reign: Some of them railing at her Perſon, in their ſcandalous Pamphlets; Some practiſing by falſe and dangerous Alluſions, to ſubvert her Government; and others openly praying to God, *That he would either turn Her heart, or put an end to her days.*

And of theſe Men ſhe was to give her ſelf no hope, but they would proceed with her, in the ſelf ſame manner, whenſoever any thing ſhould be done, (how neceſſary, and juſt ſoever) which might croſs their humours. The Conſideration whereof was of ſuch prevalency with thoſe of her Council, (who were then deliberating about the altering of Religion) that they were reſolved to have an eye upon thoſe Men: Who were ſo hot in the perſuit of their flattering hopes, that (out of a deſire of Innovation, as my Author tells me) they were buſied, at that very time, in ſetting up a *new form of Eccleſiaſtical*

cleſtaſtical Policy; and therefore were to be ſuppreſt with all care and diligence, before they grew to a head.

But, notwithſtanding this diſcovery of their Rebellious practices; yet they had ſo many Friends in *England*, that they might eaſily have obtained Favour, in order to the Promoting their deſigns, had not *Knox*'s furious Spirit moved him to write theſe following malicious Letters. In one of which, to Sir *William Cecill*, he firſt upbraids him with conſenting to the ſuppreſſing of Chriſt's true Evangile, to the erecting of Idolatry, and the 'Shedding the 'Blood of God's moſt dear Children, during 'the Reign of miſchievous *Mary*, the profeſſed 'enemy of God, as he plainly calls her. Then he proceeds to juſtifie his Treaſonable and Seditious Book, againſt the *Regiment of Women:* of the truth whereof, he poſitively affirms, 'That he no more doubted than of the truth 'of that Voice of God, pronounced againſt 'that Sex; *to wit*, That in dolour they ſhould 'bear their Children.

Next he declared (in reference to the perſon of Queen *Elizabeth*) 'That he would willing-'ly acknowledge her to be raiſed by God, for 'the manifeſtation of his Glory, although not 'nature only, but Gods own Ordinance, did 'oppugn ſuch Regiments. And thereupon did inferr, 'That if Queen *Elizabeth* would con-'feſs, that the Extraordinary Diſpenſations of 'God

'God, did make that Lawful in her, which 'both Nature, and Gods Laws, did deny in 'all Women beſide, none in *England* ſhould 'bemore ready to maintain her Lawful Autho-'rity, than himſelf. But on the other ſide he pronounces this Sentence on her, 'That if ſhe 'built her Title upon Cuſtom, Laws, and 'Ordinances of Men, ſuch fooliſh Preſumpti-'on would grievouſly offend God, and that 'her ingratitude in that kind ſhould not long 'lack puniſhment.

To the ſame purpoſe he writes alſo to the Queen her ſelf, reproaching her withal, 'That 'for fear of her life ſhe had declined from God, 'Bowed to Idolatry, and gone to Maſs, during 'the perſecution of Gods Saints, in the time of 'her Siſter.

In both his Letters he complains of his being denied the liberty of Preaching in *England*, and endeavours to excuſe his Flock, of late aſſembled in the moſt Godly Reformed Church and City of *Geneva*. Thus Dr. *Heylyn*.

CHAP.

CHAP. XVI.

A further Diſcovery of their Practices in order to the Promoting of their Diſcipline, which was much Advanced by their being admitted into the Publick Miniſtry.

Dr. *Heylyn*, pag. 246.

SUch was the neceſſity, which the Church of *England* was under, that it was hardly poſſible to ſupply all the vacant places in it, but by admitting ſome of the *Genevian* Zealots to the Publick Miniſtry: the Realm had been extreamly viſited in the foregoing year, with a dangerous and contagious Sickneſs, which took away almoſt half of the Biſhops; and occaſioned ſuch a Mortality amongſt the reſt of the Clergy, that a great part of the Parochial Churches were without Incumbents. The reſt of the Biſhops, Twelve Deans, and as many Archdeacons, Fifteen Maſters of *Colleges*, and *Halls*, Fifty Prebendaries of Cathedral Churches, and about Fourſcore Beneficed Men, were deprived at once, for refuſing to ſubmit to the Queens Supremacy. For the filling of which vacant places, it cannot be imagined,

imagined, but many paſt amongſt the reſt, who either had not hitherto diſcovered their diſſatisfaction, or were connived at in regard of their Parts and Learning.

Wherefore, there is no queſtion to be made, but that ſome numbers of them were admitted unto Country-Cures, by means whereof they had as great an opportunity, as they could wiſh or deſire, not only to Diſpute their *Genevian* Doctrines, but likewiſe to prepare the People committed to them, for receiving ſuch Innovations, both in Worſhip and Government, as were reſolved, in time convenient, to be put upon them.

For a Preparative whereunto, they brought along with them the *Genevian* Bible, with their Notes upon it, together with *David*'s Pſalms in Engliſh Meeter; that by the one they might effect an Innovation in points of Doctrine; and by the other, bring this Church more near to the Rules of *Geneva*, in ſome chief Acts of *Publick Worſhip*.

The Notes upon the ſame Bible, in many places, ſavour of Sedition; and in ſome, of Faction, deſtructive of the Perſons and Power of Kings, and of all Civil Intercourſe, and Human Society.

There is a Note on 2 *Chron.* 8. 15, 16. where *Aſa* is taxed by them, for not putting his Mother to death, but depoſing her only from the *Regency*, which before She executed. Of which

which Note, the *Scottiſh Presbyterians* made eſpecial uſe; not only in depoſing *Mary*, their lawful Queen; but proſecuting her openly, and underhand, till they had taken away her life.

Now with this Bible, and theſe Notes, which proved ſo advantageous to them in their main projects, they alſo brought in *David's* Pſalms in Engliſh Meeter; of which they ſerved themſelves to ſome Tune, in the time ſucceeding. For they came to be eſteemed the moſt Divine part of God's *Publick Worſhip*; the *Reading Pſalms*, together with the *Firſt* and *Second Leſſons*, being heard in many places with a covered head; but all Men ſitting *Bareheaded*, when the *Pſalm* is Sung. And, to that end the Pariſh-clark muſt be taught to call upon the people to Sing it, *To the Praiſe and Glory of God*; no ſuch preparatory Exhortation being uſed at the naming of the Chapter, or the Daily Pſalms. By theſe *Preparatives* they hoped in time, to bring in the whole Body of *Calviniſm*, as well in reference to *Government*, and *Forms* of *Worſhip*, as in Points of *Doctrine*.

In all this time, they could obtain no Countenance from this State; though it was once endeavoured for them, by the Earl of *Leiceſter*, whom they had gained to their Party; But it was only to make uſe of them for Politick Ends. Finding this oppoſition, they not only repined, and grudged at the Reformation, which

which was made in this Church, becauſe not fitted to their Fancies, and to *Calvin's* Platform; but have laboured to ſow thoſe Seeds of *Heterodoxy*, and *Diſobedience*, which afterwards brought forth thoſe Troubles, and Diſorders, which enſued upon it. *Thus Dr.* Heylyn.

Theſe Iſlands (the only remainder of the Crown of *England* in the Dukedom of *Normandy*) had admitted the Reformation in the Reign of King *Edward*; by whoſe command the Publick Liturgy had been turned into *French*. But the Reformed Religion being ſuppreſſed in the time of Queen *Mary*, was revived again, immediately after her deceaſe, by ſuch *French* Miniſters, as had reſorted thither for Protection, in the days of their troubles. Theſe *French* Miniſters, deſiring to have all things Modelled by the Rules of *Calvin*, endeavored by all the friends they could make, to advance his Diſcipline: to which they were encouraged by their Brethren here, and the Governors there. The Governors in each *Iſland* advanced the Plot, out of a covetous intent, to enrich themſelves with the ſpoils of the Deaneries; the Brethren here, having by this means a hope to gain ground, by little and little, for the Erecting of the ſame in moſt parts of *England*. And in purſuance of this project, both Iſlands joyn in a Confederacy to *Petition* the Queen for an Allowance of this Diſcipline, *Anno* 1563. In the year next following, ſome *French*

were

were delegated to the Court, to ſollicite it; where they received a Gracious Anſwer, and returned full of hopes.

In the mean time, the Queen, being ſtrongly perſwaded, that this deſign would much advance the Reformation in thoſe Iſlands, was contented to give way unto it, in the Towns of St. *Peter's-Port*, and St. *Hilaries* only in *Jerſey*; and in the Port of St. *Peters* in *Gernſey*, but no further: Other parts of the Iſlands being to be Conform to the Church of *England*. Now, although there be no expreſs mention, in their Grant, of Allowing their Diſcipline, but only of their *Form* of *Prayer*, and *Adminiſtration* of *Sacraments*; yet they preſumed ſo far on the general words, as to put it preſently in practice; intending to advance it by degrees in all the reſt of the Pariſhes, as opportunity ſhould ſerve, and the condition of Affairs permit. *Thus Dr.* Heylyn, *concerning theſe Iſlands.*

CHAP.

CHAP. XVII.

A further Account of their labouring to Undermine the Church of England.

Dr. *Heylyn*, pag. 252.

IN *England* they found not ſuch ſucceſs, as they did abroad; not a few of them being deprived of their Benefices, and other preferments in the Church, for their Inconformity. The news of which ſeverity flies to *France* and *Scotland*; occaſioning *Beza* in the one, and *Knox*, and his Comrades, in the other, to interpoſe themſelves in behalf of their Brethren. With what Authority *Beza* acted in it, we ſhall ſee anon. In *Knox* his Letter, ſent from the General Aſſembly of the Kirk of *Scotland*, the Church-Veſtments are called *Trifles* and *Rags* of *Rome*.

With more Authority writes *Beza*, as the greater Patriarch; and he writes too concerning things of greater conſequence than *Caps* and *Surplices*. For in a Letter of his to *Grindal*, he makes a ſad complaint of *ſuſpending* theſe Men, from the Miniſtry, for not *ſubſcribing* to ſome *new Rites*, and *Ceremonies*,

impoſed upon them. But he ſeems more offended, *That Women were ſuffered to Baptize in extream neceſſity. That Power was granted to the Queen, for Ordaining ſuch other Rites, and Ceremonies, as ſhould ſeem convenient; and that the Biſhops had ſo much Authority.* He excepts likewiſe againſt many other ſuch things. The Copies of theſe Letters were preſently diſperſed, if not alſo Printed. Some of the Brethren, in their Zeal to the name of *Calvin*, preferred him once before St. *Paul*; and *Beza*, without doubt, would have taken it ill, if he had been eſteem'd of leſs Authority, than any of the Succeſſors of St. *Peter*.

So good a Foundation being laid, the Building could not chuſe but go on apace. But firſt they muſt prepare the *Matter*, and remove all *doubts*, which otherwiſe might interrupt them in the courſe of their Building. And herein *Beza* is conſulted, as the Maſter-workman. To him they ſend their ſeveral Scruples; and he returns ſuch Anſwer to them, as did not only confirm them in their preſent obſtinacy, but fitted, and prepared them for the following Schiſm.

To thoſe mentioned before, they add *the calling of Miniſters*, and their *Ordaining by the Biſhops*, the *Presbytery* being not conſulted: Which he condemns, as contrary to the Word of God; but ſo, that he conceives it better to have ſuch a Miniſtry, than none at all: praying withal,

withal, that God would give this Church a more lawful Miniſtry.

In ſome Churches, and particularly in *Weſtminſter Abbey*, they ſtill retained the uſe of *Wafers*, made of Bread unleavened: This he acknowledges for a thing indifferent. Unto ſeveral other Queſtions, he gives Anſwer in this Letter; which is Superſcribed, *To certain of the Brethren of the Churches of* England, *touching ſome Points of* Eccleſiaſtical Order, *and* Government.

Upon the receiving this Letter, they fall into an open Schiſm, in the year next following. At which time, ſome (taking upon them to be of a more ardent Zeal, than others, in profeſſing the true Reformed Religion) reſolved to allow of nothing in God's Publick Service, but what was found expreſly in the Holy Scriptures. Their Number much encreaſed, on a double account. Firſt by the negligence of ſome, and the connivance of other Biſhops; and partly, by the ſecret favour of ſome *Great Men* in the Court, who greedily gaped after the remainder of the Churches patrimony.

It cannot be denied, but this Faction received much encouragement, underhand, from ſome Great Perſons neer the *Queen*: from no Man more, than from the Earl of *Leiceſter*, the Lord *North*, *Knolls*, and *Walſingham*; who knew, how mightily ſome Numbers of the *Scots*, both Lords and Gentlemen, had, in ſhort time, improved

proved their Fortune; by humouring the *Knoxian* Brethren in their Reformation: and could not but expect the like in their own particulars, by a compliance with these Men, who aimed apparently at the ruin of Bishops, and Cathedral Churches. *Thus Dr.* Heylyn, *concerning the further advancement of Presbytery.*

CHAP. XVIII.

Of their Meetings, and the Powerful Friends they had at Court; with a short Relation concerning Cartwright.

Dr. *Heylyn*, pag. 259.

THe *Genevian* Brethren, rather chose to Meet in Barns and Woods, yea, and in Common Fields, than to associate with their Brethren. For, that they did so, is affirmed by very good Authors; who much bemoaned the sad condition of the Church of *England*, in having her bowels torn in pieces, by those very Children, which she had cherished in her bosom. By one of which we are first told, what great Contentions had been raised in the first Ten years of Her Majesties Reign, through the peevish frowardness, and the outcries of such, as came from *Geneva*, against the

the Veſtments of the Church, and ſuch-like matters: And then he adds, That being croſſed in their deſires touching theſe particulars, they ſeparated from the reſt of their Congregations, and Meeting together in Houſes, Woods, and Common Fields, kept there their moſt unlawful and diſorderly Conventicles. *Thus of their Meetings.*

Their Friends at Court.

Dr. *Heylyn*, pag. 262.

The *Presbyterians* had many powerful Friends at Court; in which the *Papiſts* had ſcarce any, but mortal Enemies. Spies, and Intelligencers were employed to attend the *Papiſts*, and obſerve all their words, and actions; ſo that they could not ſtir without a diſcovery. But all Mens eyes were ſhut up, as to the other party; ſo that they might do what they liſted, without obſervation; of which one reaſon may be given; to wit, That the *Queen* ſuffered *that Faction* to grow up to confront *the other.*

A Word concerning Cartwright.

Dr. *Heylyn*, pag. 263.

Now comes *Cartwright* on the Stage; on which he Acted more than any of the *Puritan Faction.* He, coming from *Geneva*, became more practical, or pragmatical rather,

condemning the vocation of Archbiſhops, and Biſhops, Archdeacons, and other Eccleſiaſtical Officers, the Adminiſtration of the Sacraments, and obſervation of our Rites, and Ceremonies. And buzzing theſe conceits into the heads of many young Preachers, and Scholars of the Univerſity, he drew after him a great number of Diſciples, and Followers. Amongſt whom he prevailed ſo far, by his ſecret practices, but much more by a Sermon, which he Preached on a *Sunday* Morning, in the College-Chappel, that in the Afternoon, all the Fellows, and Scholars, threw aſide their Surplices, (which by the Statute of the Houſe they were bound to wear) and went to the Divine Service only in their Gowns and Caps. But he, not content with that which he had done in the College, puts up his Diſciples into all the Pulpits in the Univerſity; where he, and they, enveigh moſt bitterly againſt the Government of the Church, and the Governors of it, the Ordination of Prieſts and Deacons, the Liturgy, and the Rites thereof. *Thus* Dr. Heylyn.

CHAP.

CHAP. XIX.

Of their labouring to deſtroy Epiſcopal Government, *and of their Erecting a* Presbytery.

Dr. *Heylyn*, pag. 271.

THE Engliſh *Puritans* had hitherto, maintained their Quarrel by the Authority of *Calvin*, the Sawcineſs of *Knox*, the Bold Activities of *Beza*, and the Interpoſing of ſome Forreign Divines, whoſe Names were great in all the Churches of the Reformation. But now they are reſolved to try it out by their proper valour; and to make no other uſe of them, than as Auxiliaries, and Reſerves.

Hitherto they had appeared only againſt *Caps*, and *Surplices*, and ſuch-like things; But now they are reſolved to venture on the *Epiſcopal Government*, and to endeavour the Erecting of the *Presbyterian*, as time, and opportunity ſhould make way unto it. Amongſt which Undertakers, none more eminent, becauſe none more violent than *Cartwright*. He, and his Complices, frequently handled ſuch Points as concerned the Diſcipline; many Motions being

made, and ſome Concluſions ſetled in purſuance of it. But more particularly it was reſolved upon the queſtion, 'That for as much as 'divers Books had been written, and ſundry 'Petitions exhibited to her Majeſty, the Parli-'ament, and their Lordſhips, to little purpoſe; 'every man ſhould therefore labour, by all 'means poſſible, to bring the Reformation in-'to the Church.

It was alſo then, and there reſolved, 'That 'for the better bringing on of the ſaid Holy 'Diſcipline, they ſhould not only, as well Pub-'lickly as privately teach it, but by little and 'little, as well as poſſibly they might, draw 'the ſame into practice. According to which reſolution a Presbytery was Erected, on the Twentieth of *November*, in the year 1572. at a ſmall vil lage in *Surrey*, called *Wandſworth*; a place conveniently ſituated for the *London* Brethren, as ſtanding near the Bank of the *Thames*, but Four miles from the City, and more retired and out of ſight, than any of their own Churches about the Town.

The firſt Eſtabliſhment they endorſed by the name of *The Orders of Wandſworth*: In which the Elders names are agreed on, the manner of Election declared, the Approvers of them mentioned, their Offices agreed on alſo, and deſcribed. Sir *Chriſtopher Hatton* was at that time, in ſpecial favor, of known averſneſs to the Earl of *Leiceſter*, and conſequently no friend to the

Puritan

Puritan Faction. This obſtacle muſt be removed, one way or other. This Office *Burchet* undertakes; and does it upon this opinion, *That it was Lawful to aſſaſſinate any man, who oppoſed the Goſpel.* But he miſtakes the man; and ſtabs one *Hawkins* deſperately, with a Ponyard, conceiving him to be *Hatton.* But by the terror of a Proclamation, and the Execution of this *Burchet*, they were reſtrained from practiſing any further at the preſent.

But what they durſt not do directly, and in open ſight, they found a way to act Obliquely, and under diſguiſe of ſetting up another Church of *Strangers* in the midſt of *London.* Many of the *Low-country* men had fled their Country, and ſetled their Dwellings in the Ports and Sea Towns of *England*; and good numbers of them, at *London.* For theſe there muſt be a Church in *London.* And for this purpoſe, a Suit is made by their Friends in Court, for the obtaining of it. And that they might proceed in ſetting up their *Presbytery*, and *New Forms* of *Worſhip*, they obtain, not only a connivence, or Toleration, but a plain Approbation of their Acting in it. This likewiſe gave the Firſt Beginning to the now *Dutch* Churches in *Canterbury, Sandwich, Yarmouth, Norwich*, and ſome other places in the North; to the great animation of the Presbyters, and to the diſcomfort of all ſuch, who were of Judgment to fore-ſee the ſad conſequents of it.

With

With like felicity, they drove on their deſigns in *Jerſey*, and *Gernſey*, introducing their Diſcipline, by degrees, into all the Villages: Furthered therein by the Sacrilegious avarice of their ſeveral Governors, out of a hope to have the ſpoyl of the Deaneries, to engroſs all the Tythes to themſelves, and then put off the Miniſters with ſome ſorry Stipends; as, in fine, they did.

It was alſo thought fit, That *Snape*, and *Cartwright*, (the great Supporters of the Cauſe in *England*) ſhould be ſent unto them, to put their Churches in a poſture and ſettle the Diſcipline amongſt them in ſuch Manner, and Form, as it was practiſed at *Geneva*.

Grindall's being Tranſlated from the See of *York*, unto that of *Canterbury*, gave great hopes to the *Presbyterians*; who ſoon found how plyant he was like to prove to their expectation: Which happened accordingly; he ſeeking in all things to promote their deſigns, and making great Alterations in the Church of *England*.

A Breach happened betwixt him and *Leiceſter*, that mighty Patron, and Protector of the *Puritan Faction*, occaſioned by his denying, at the Earl's requeſt, to Alienate his Houſe and Manor of *Lambeth*, that it might ſerve for a Retiring-place to that mighty Favourite. And hereunto he did contribute further, by refuſing to grant a Diſpenſation, to Marry One, that was neer of Kindred to him. This *Leiceſter*, thought

thought he might command, and was exceedingly vexed, not to find obedience in one, who had been raiſed by him, and depended on him.

Upon which ground, all paſſages, which before where ſhut againſt his enemies, were now left free and open for them. Whereupon they acquainted the Queen, what a neglect there was of the Publick Liturgy, in moſt parts of the Kingdom, what ruin, and decay of Churches, what Innovations made already, and what more projected; by which She would be eaſed, in time, of all Cares of Government, and find the ſame to be transferred to the *Puritan Conſiſtories. Thus Dr.* Heylyn, *concerning the ſad ſtate of the* Church *of* England.

CHAP. XX.

A further Relation concerning Cartwright, *and other* Presbyterian *Miniſters; and how they laboured to ſet up* Presbytery *in this Nation.*

Dr. *Heylyn*, pag. 290.

Cartwright, having ſetled the *Presbytery* in *Jerſey*, and *Gernſey*; firſt, ſends back *Snape*, to his old Lecture, at *Northampton*, there to purſue ſuch *Orders*, and *Directions*,

as

as they had agreed on: And afterwards put himſelf into the Factory at *Antwerp*, and was ſoon choſen for their Preacher. The news whereof, brings *Travers* to him; who receives *Ordination* (if I may ſo call it) by the *Presbytery* of that City, and thereupon is made his Partner in that Charge. They eaſily perſwaded the Merchants to admit the Diſcipline: And they endeavoured it the rather, that by their help they might effect the like in the City of *London*, whenſoever they ſhould find the times to be ready for them.

The like they did alſo in the Engliſh Church at *Middleborough*, the chief Town in *Zealand*; in which many Engliſh *Merchants* had their conſtant Reſidence. To which Two places they drew over many of the Engliſh *Nation*, to receive admiſſion into the Miniſtry, in a different Form, from that which is allowed in the Church of *England*. Some of them, (following the Example of *Cartwright* himſelf) renounced the Orders, which they had from the hands of Biſhops, and took a *new Vocation* from thoſe *Presbyters*, and others there admitted to the rank of Miniſters, who never were ordained in *England*.

Not to ſay any thing of ſuch, as were Elected to be Elders, or Deacons, in thoſe Forreign Conſiſtories; that they might ſerve the Churches, in the ſame capacity, at their coming home.

And

And now at laſt they are for *England*; where *Travers* put himſelf into the Service of the Lord Treaſurer *Burleigh*; by whoſe recommendation, he is choſen Lecturer of the Temple-Church; which gave him opportunity for managing all affairs, that concerned the Diſcipline, with the *London*-Miniſters.

Cartwright applies himſelf to the Earl of *Leiceſter*; by whom he is ſent down to *Warwick*, and afterwards made Maſter of an Hoſpital of his Foundation: In the chief Church of which Town he preached, when he pleaſed; making it his buſineſs to promote the Diſcipline, and to undermine the Church of *England*. But this was not done all at once, or in the firſt year only after his Return; but by degrees, as opportunity was offered to them. Yet ſo far he prevailed in the firſt year only, that a Meeting of Sixty Miniſters, out of the Counties of *Eſſex*, *Cambridge*, and *Norfolk*, was held at a Village called *Corkhill*, where *Knewſtubs* (who was one of the Number) had the Cure of Souls: Which Meeting was held *May* the 8th, *Anno* 1582, there to Confer about ſome paſſages in the *Common-Prayer-Book*, as what might be tolerated in it, and what refuſed.

The like Meeting was held, at the Commencement in *Cambridge* then next enſuing. *Thus Dr.* Heylyn, *concerning theſe proceedings of the* Calviniſts.

(It would be too tedious to relate all the particulars,

ticulars, in the carrying on this buſineſs: And therefore for this, I remit the *Reader* to the *Hiſtory* it ſelf.)

CHAP. XXI.

The Queens Reſolution of maintaining Epiſcopal Government, *and the great Oppoſition that was made againſt it.*

Dr. *Heylyn*, pag. 302.

THe Queen was reſolved to hold Her *Prerogative Royal* at the very height; and therefore would not hearken to ſuch *Propoſitions*, as had been made in favour of the *Puritan*-faction, by their great Agents in the Court, though She had been many times ſollicited in it.

She acquaints *Whitgift*, Archbiſhop of *Canterbury*, that She determined to diſcharge her Self from the Trouble of all Church-Concernments, and leave them wholly to his care. That She was ſenſible enough, into what Diſorder, and Confuſion, the Affairs of the Church were brought, by the connivance of ſome Biſhops, the obſtinacy of ſome Miniſters, and the Power of ſome great Lords, both in Court, and Country: But *that* notwithſtanding, he muſt reſolve,

reſolve, not only to aſſert the *Epiſcopal Power*, but alſo to reſtore the *Uniformity* in God's Publick Worſhip, which by the weakneſs of his Predeceſſor, was ſo much endangered.

It is not eaſie to imagine what clamors were raiſed amongſt the Brethren, upon this occaſion; how they moved Heaven and Earth, the Court and Country, and all the Friends they had of the Clergy, or Laity, to come to their aſſiſtance, in this time of their tryal. By means whereof, they raiſed ſo ſtrong an oppoſition againſt his proceedings, that it put him to great difficulties. Some great Men about the Court, who had engaged themſelves in the *Puritan* Quarrels, thought beſt to ſtand a while behind the Curtain, and ſet *Beal* upon him, of whoſe impetuoſity, and edge againſt him, they were well aſſured. This *Beal* was in himſelf a moſt eager *Puritan*, trained up by *Walſingham*, to draw dry-foot after *Prieſts* and *Jeſuits*; his extream hatred to thoſe men being looked on, as the only good quality, which he could pretend to. But being over-blinded with zeal, he conceived, that whatſoever was not *Puritan*, muſt needs be *Popiſh*: And that the Biſhops were to be eſteemed no otherwiſe, than the Sons of *Antichriſt*, becauſe they were not looked upon *as Fathers*, by the Brotherhood. And ſo far was he hurried on by theſe *diſaffections*, that though he were raiſed to be one of the Clerks of the Council, yet he preferred the Intereſt of that

that Faction, before that of the Queens. Insomuch, that he was noted to Jeer, and Gibe, at all such Sermons, as did most commend her Majesties Government, and move the Auditory to Obedience; not sparing to accuse the Preachers, to have broached *false Doctrine*. From this man the Archbishop received great affronts.

The Lord *Burleigh*, upon some complaint made against the Liturgy, by some of the Brethren, required them to compose another, such as they thought might generally be accepted by them. The first *Classis* thereupon devised a new one, agreeable in most things, to the Form of *Geneva*.

But this *draught* being offered to the Consideration of the second *Classis*, (for so the wise *States-men* had of purpose contrived the plot) there were no fewer than Six-hundred Exceptions made against it; and consequently, so many Alterations to be made therein, before it was to be admitted. The Third *Classis* quarrelled at those Alterations; and resolved therefore on a new Model, which should have nothing of the other: And against this, the Fourth *Classis* was able to pretend as many Objections, as had been made against the first. So that no likelihood appearing of any other *Form of Worship*, either better or worse, to be agreed upon between them, he dismiss'd their Agents for the present; with this assurance, that whensoever they

they could agree upon any Liturgy, which might be univerſally received amongſt them, they ſhould find him very ready to ſerve them, in the ſetling of it.

Walſingham tries his Fortune next, in hope to bring them to allow of the Engliſh Liturgy, on the removal of ſuch things, as ſeemed moſt offenſive: And thereupon he offered, in the Queens Name, that the Three Ceremonies, at which they ſeemed moſt to boggle; that is to ſay, *Kneeling at the Communion, the Surplice,* and *the Croſs in Baptiſm,* ſhould be expunged out of the Book of Common-Prayer, if that would content them. But thereunto it was replied, That they would have a total Abolition of the Book, without retaining any part, or office in it, in their next New-nothing: Which peremptory Anſwer, did much alienate his Affections from them; as afterwards he affirmed to ſome, from whoſe Pen I have it.

The Brethren, on the other-ſide, finding how little they had gotten by their Application to the Lords of the Council, began to ſteer another courſe, by practiſing upon the temper of the following Parliaments; into which they had procured many of their chief Friends to be received for Knights, or Burgeſſes, as they could prevail. By whoſe means, (notwithſtanding that the Queen had commanded them, not to deal in any thing, which was of concernment to the Church) they procured a Bill

to pass in the House of Commons, 1585, for making tryal of the *Sufficiency* of such, as were to be *ordained* or *admitted* Ministers, by *Twelve Lay-men*; whose Approbation, and Allowance, they were first to pass, before they were to receive Institution into any Benefice.

Another Bill was also passed, for making Marriage lawful at all times of the year, (which had been formerly attempted by the *Convocation.*) They were in hand also with a Third, concerning Ecclesiastical Courts, and the Episcopal Visitations; pretending only a redress of some Exorbitancies, in excessive Fees; but aiming plainly at the overthrow of the *Jurisdiction.*

The like attempts were made in some following *Sessions*; in which some Members shewed themselves troublesome to sober men, alienated from the present Government, and disrespective towards the Queen. *Thus Dr.* Heylyn.

CHAP.

CHAP. XXII.

Their Design is promoted from Scotland, *and from many Great Men about the Court.*

Dr. *Heylyn*, pag. 261.

THe chief Zealots of the Faction of *Scotland*, (finding, that they could not have their Wills on the young King *James*, [whose Mother was Prisoner in *England*] and his Council) came into *England*; where they were much countenanced by Mr. Secretary *Walsingham*, who had set them at work, and therefore was obliged to gratifie them.

The Lords, and great Men of that Nation, were ordered to retire to *Norwich*, and many of the Ministers permitted to prepare for *London*, *Oxford*, *Cambridge*, and some other places. At *London* they are suffered, by some Zealous Brethren, to possess the Pulpits; in which they rail without controul, against their King, the Council, and their Natural Queen; labouring withal to beget, amongst the People, an ill opinion against the present Government, and to engage them for advancing that

of the *Presbytery*. It would be too tedious to relate all that they acted in this kind.

The Lords of this Faction obtained such Assistance from Queen *Elizabeth*, that they got the King into their hands, put a new Guard upon him, and conducted him whither they pleased. Upon this the English *Puritans* shewed themselves to have more of the *Scot* in them, than in former times. For presently, upon the News of the good Success, which their *Scottish Brethren* had, a scandalous Libel, in the nature of a Dialogue, is published and dispersed in most parts of *England*; in which the state of this Church is pretended to be laid open. They likewise had prepared their way to the Parliament then sitting, *Anno* 1586, by telling them, 'That if the Reformation they desired, were 'not granted, they should betray God, his 'Truth, and the whole Kingdom: That they 'should declare themselves to be an Assembly, 'wherein the Lord's cause could not be heard, 'wherein the infelicity of the miserable could 'not be respected, wherein Truth, Religion, 'and Piety, could bear no sway; an Assembly, 'that willingly called for the Judgment of God 'upon the whole Realm: And finally, That 'not a Man of their Seed should prosper, be 'a Parliament Man, or bear rule in *England* 'any more.

This necessary preparation being thus premised, they tender to the Parliament, *a Book of*

of the Form of Common-Prayer, by them deſired; containing alſo, in effect, the whole pretended Diſcipline, ſo reviſed by *Travers*. And their Petition, in behalf of it, was in theſe words following; to wit, 'May it therefore 'pleaſe your Majeſty, That the Book hereunto 'annexed, and every thing therein contained, 'may be from henceforth uſed through all your 'Majeſties Dominions. But in this they were able to effect nothing.

It may ſeem ſtrange, that Queen *Elizabeth* ſhould be ſo ſevere to her Engliſh *Puritans*, and yet protect and countenance the *Presbyterians* in all other places. But that great Monſter in Nature (called *Reaſon of State*) is brought to plead in her defence.

Leiceſter, *Walſingham*, and others, gave ſuch encouragment, under-hand, to the *Presbyterians*, that they reſolved to proceed towards the putting of their Diſcipline in execution. Theſe great Perſons did likewiſe entertain their Clamours, and promote their Petitions at the Council-Table, croſſing and thwarting the Archbiſhop, whenſoever any cauſe, which concerned the *Brethren*, was brought before them.

It may be gathered from hence, what a hard game this Prelate had to play, when ſuch great Maſters in the Art, held the Cards againſt him. For, at that time, the Earls of *Huntingdon* and *Leiceſter*, *Walſingham*, and *Knolls*, Comptroller, of the Houſhold (a profeſſed *Genevian*)

were his open Adverſaries. *Burleigh*, a Neutral at the beſt. *Thus Dr.* Heylyn.

The Order of their Government, both at London, *and in the* Country.

Dr. *Heylyn*, pag. 213.

THe Book of Diſcipline being publiſhed, was no where better welcome than in *London*; the Wealth and Pride of which City was never wanting, to cheriſh and ſupport ſuch as moſt apparently oppoſed themſelves to the preſent Authority, or practiſed the introducing of *Innovations* both in Church and State.

The ſeveral Churches, or Conventicles rather, which they had in the City, they reduced into one great, and general *Claſſis*, of which *Cartwright*, *Egerton*, or *Travers*, were for the moſt part Moderators; and whatſoever was there ordered, was eſteemed for current: from thence the Brethren of other places did fetch their light, and as doubts did ariſe, thither they were ſent to be reſolved; the *Claſſical*, and *Synodical* decrees of other places, not being Authentical, till they were ratified in this; which they held the Supream Conſiſtory, and chief Tribunal of the Nation.

But in the Country none appeared more forward, than thoſe of *Northampton*, *Daventry*, and *Nottingham*, and the device is taken up in moſt parts of *England*, but eſpecially in *Warwick-*

wick-ſhire, *Suffolk*, *Norfolk*, *Eſſex*, &c. In theſe *Claſſes* they determined Points of Doctrine, Interpreted hard places of Scripture, delivered their reſolution, in ſuch caſes of Conſcience, as were brought before them, decided doubts and difficulties, touching Contracts of Marriage, *&c.* and whatſoever was concluded by ſuch as were preſent (yet ſtill with reference to the better judgment of the *London* Brethren) became forthwith *binding* to the reſt: none being admitted into any of the aforeſaid *Claſſes*, before he had promiſed under his hand, that he would ſubmit himſelf, and be obedient unto all ſuch Orders, and Decrees, as were ſet down by the *Claſſis* to be obſerved.

At theſe *Claſſes* they enquired into the Life, and Doctrine of all, that had ſubſcribed unto them, cenſuring ſome, and depoſing others, as they ſaw occaſion.

Unto every *Claſſis* there belonged a Regiſter; who took the Heads of all that paſſed, and ſaw them carefully entred into a Book for that purpoſe: that they might remain upon Record.

Thus Dr. Heylyn gives a full Relation of the Progreſs of *Presbytery* in this Nation.

Now I will make a ſhort Relation of the Queens Proceedings againſt Catholicks.

CHAP. XXIII.

Of the great endeavors uſed totally to extirpate Catholick Religion, by Penal Laws, and a horrid Effuſion of Blood.

Stow, pag. 678.

THere was an Act of Parliament paſſed, 5 *Eliz.* In the Body whereof it was provided, That no Man, living, or reſiding in the Queens Dominions, ſhould, from thenceforth, maintain the Power and Juriſdiction of the Biſhop of *Rome*. And for the better diſcovery of all ſuch perſons as might be Popiſhly affected; it was Enacted, that none ſhould be admitted to receive Orders in the Church, or to take any Degree in either of the Univerſities, or to be Barreſter, or Bencher in any of the Inns of Court, *&c.* Or to practice as an Attorney, or otherwiſe to bear any Office in any of the Courts at *Weſtminſter*-Hall, or any other Court whatſoever, till they had taken the Oath of *Surpemacy*.

It was likewiſe made Treaſon for any one to be reconciled to the Church of *Rome*, or to be made Prieſt beyond the Seas: upon which Two accounts

accounts very many were afterwards Executed.

A Proclamation also was set forth, That whosoever had any Children beyond the Sea, should, by a certain day, call them home.

Commissioners were sent into all Parts and Divisions of the Realm, to enquire out Priests, and such as were reconciled by them; further charging all manner of Persons, to retain none in their Houses, without due examination of their conditions, manner of life, and conformity in Religion; and to keep thereof a Register, to be shewed to the said Commissioners, if they should demand it.

In pursuance of which Commission, a Priest was taken saying Mass in the Lord *Morley*'s House; and the Lady *Morley* with her Children, and divers others were also taken, hearing the same Mass.

There was also taken at the same time another Priest, at the Lady *Gilfords* in *Trinity-lane*, for saying Mass: and for hearing the said Mass, the Lady *Gilford*, with divers other Gentlewomen were taken.

And likewise at the same instant, were taken Two Priests, in the Lady *Browns* House in *Cow-lane*, for saying Mass; with the Lady her self, and divers others, for hearing it: All which persons were *Endicted*, *Convicted*, and had the Law *Executed*, according to the Statute.

There

There was found in their ſeveral Chappels, Beads, Images, Palms, Chalices, Croſſes, Veſtments, Pixes, Paxes, and ſuch-like. *Thus* Stow.

He that deſires to be fully ſatisfied concerning all the ſevere Laws made againſt Catholicks in this Queens Reign, may have recourſe to the *Penal Statutes.*

Now we will proceed to a further Execution *of theſe* Laws, *by a horrid effuſion of Blood.*

TWo Laymen, and one Prieſt, wher hanged, bowelled, and quartered, for denying the Queens Supremacy. *Stow, pag.* 684, and 685.

Six Prieſts were drawn from the *Tower* to *Tyburn*, and there hanged, bowelled, and quartered. *Stow, pag.* 695.

Four Prieſts more were found guilty of High-Treaſon, in being made Prieſts beyond Seas, and by the Pope's Authority; and had Judgment to be hanged, bowelled, and quartered: who were all Executed at *Tyburn. Stow pag.* 698.

Two other Prieſts were condemned for Treaſon, for being made Prieſts at *Rhemes* in *France*; were drawn to *Tyburn*, and there hanged, bowelled, and quartered, *Stow, pag.* 719.

As likewiſe Two other Prieſts were Condemned, and Executed, for the ſame cauſe. *Stow, pag.* 720.

Six

Six Prieſts more were Executed, for being made Prieſts beyond Seas; and Four Secular Men, for being reconciled to the *Roman* Church; and Four others for relieving, and encouraging the others.

Moreover, Thirteen Secular Men were upon the ſame account hanged in ſeveral places: and a Gentlewoman, for conveighing a Cord to a Prieſt in *Bride-well*; whereby he let himſelf down, and eſcaped. *Stow, pag.* 750.

Another Prieſt was hanged, headed, and quartered, at *Kingſton*: and after this, Two more for being made Prieſts at *Paris*: and a Secular Man, for being reconciled to the Church of *Rome*. *Stow, in the ſame page.*

There was alſo another Prieſt hanged, for being made Prieſt beyond the Sea: and Two Secular Men, for relieving him.

The Prieſt was hanged, bowelled, and quartered in *Fleet-ſtreet*, at *Fetter-lane* end: and the other Two, one in *Smithfield*, and the other at *Graies-Inn-lane* end. *Stow, pag.* 761.

Three Prieſts more, with Four others for relieving them, were Executed: one of which was *Swithun Wells*, Gentleman. *Stow, pag.* 764.

Another Prieſt was Covicted for being a Prieſt, and reconciling a Haberdaſher; who was likewiſe Convicted of High Treaſon, for being ſo reconciled; and of Felony, for relieving the ſaid Prieſt.

The

The Prieſt was Executed in St. *Paul's* Church-yard. Stow, *in the ſame page.*

Likewiſe another Secular Prieſt, and a Jeſuite, hanged, cut down alive, and then bowelled, and quartered. *Stow, pag.* 766, 769.

One Prieſt more, hanged, bowelled, and quartered, for being made Prieſt beyond the Seas: his Head was ſet upon the Pillory in *Southwark*; and his Quarters in the High-way, towards *Newington*, and *Lambeth*. *Stow, pag.* 788.

A Lay-man was hanged, bowelled, and quartered, for being reconciled to the Church of *Rome*; and Five Prieſts more were hanged, and quartered, for coming into this Realm; and with one of them a Gentleman was likewiſe Executed, for relieving, and lodging them in his Houſe. *Stow, pag.* 790.

Another Prieſt, after Seven years impriſonment, was hanged, bowelled, and quartered, for coming into *England*. *Stow, pag.* 793.

Two Prieſts more, hanged, and quartered, for the ſame cauſe. Alſo the ſame day, and in the ſame place, was hanged a Gentlewoman, a Widow, for relieving a Prieſt. *Stow, pag.* 795.

Four Prieſts more hanged, bowelled, and quartered, upon the ſame account. *Stow, pag.* 804.

The Earl of *Arundel* ſeeing this great Severity uſed againſt Catholicks, reſolves to quit the Kingdom. But before he began his Journey, he left behind him this following *Letter*, to be delivered to the Queen after his departure: Thus related by *Howes* upon *Stow*, *pag.* 703.

The Letter.

Madam,

'I Perceived in my late Troubles, how narrowly my Life was ſought, and that my 'Innocency was not ſufficient warrant to protect me. I knew my ſelf, (and beſides was 'charged by your Council) to be of that Religion, which they accounted odious, and 'dangerous to your Eſtate. Laſtly, (but principally) I weighed, in what a miſerable, and 'doubtful caſe, my Soul had been, if my Life 'had been taken away (as it was not not unlikely) by former troubles.

'For I proteſt, the greateſt burthen, that 'reſted in my Conſcience, was, becauſe I had 'not lived according to the preſcript rule of 'that, which I undoubtedly believe, and aſſuredly preſume to be the Truth.

'Wherefore, bing induced by all theſe reaſons, but chiefly moved by this laſt Argument, I thought, that the not performing my 'Duty to God, in ſuch ſort, as I knew would

'pleaſe

'pleaſe him beſt, might be a principal occaſion
'of my late puniſhment: and therefore reſolved,
'whilſt I had opportunity, to take that courſe,
'which might be ſure to ſave my Soul from the
'danger of Shipwrack, although my Body
'were ſubject to peril of misfortune.

'And ever ſince that time, I followed and pur-
'ſued this good intent of mine, though I perceiv-
'ed ſomewhat more danger to my Eſtate, yet I
'humbly thank God, I have found a great deal
'more quiet of mind: and in this reſpect I
'have juſt occaſion to eſteem my paſs'd Trou-
'bles, as my greateſt felicity. For both of
'them were (though indirectly) the means to
'lead me into that courſe, which ever brings
'perfect quietneſs, and only procures Eternal
'happineſs.

'And being reſolved, rather to endure my
'puniſhment, than willingly to decline from
'what I had begun, I bent my ſelf wholly, as
'near as I could, to continue in the ſame, with-
'out doing any act, that was repugnant to my
'Faith and Profeſſion; and by means hereof
'was compelled to do many things, which might
'procure peril to my ſelf, and be an occaſion of
'miſlike to your Majeſty.

'For, the Firſt day of Parliament, when your
'*Majeſty*, with all your *Nobility*, was hearing
'of a *Sermon*, in the Cathedral Church of
'*Weſtminſter*, above in the Chancel, I was dri-
'ven to walk by my ſelf below, in one of the
'Iſles;

'Iſles: and ſo upon ſeveral other occaſions.

'Theſe things, with many others, I could 'by no means eſcape, but only by an open 'and plain diſcovery of my ſelf, as the true 'cauſe of my refuſe. Wherefore, ſince I 'ſaw, that of neceſſity it muſt ſhortly be diſ-'covered; and withal remembring, what a 'Watchful, and Jealous Eye, was carrid over 'all thoſe, that were known to be *Recuſants*; 'and withal, reflecting how all their Lodgings 'were continually ſearched, and to how great 'danger they were ſubject, if a *Jeſuite*, or '*Prieſt*, were found in their Houſes, that either 'I could not ſerve God in ſuch ſort, as I had 'profeſſed, or elſe I muſt incur the hazard of 'greater puniſhment.

'I ſtood reſolute, and unremovable to con-'tinue in the firſt, though it were with danger 'of my Life: and therefore did apply my Mind 'to deviſe, what means I could find out, for 'avoiding the Laſt.

'Long I was debating with my ſelf, what 'courſe to take. But when I conſidered in 'what continual danger I did remain here in '*England*, both by the heretofore Eſtabliſhed, 'and by a New Act lately made, I thought it 'the ſafeſt way, to depart out of the Kingdom, 'and remain in ſome other place; where I 'might live without danger of my Conſcience, 'without offence to your Majeſty, without this 'ſervile ſubjection to my Enemies, and without 'this daily peril of my Life. 'And

'And yet I was drawn by ſuch forcible perſwaſions to be of another opinion, that I could not eaſily reſolve what to do.

'For, on the *one ſide*, my Native Country, my Friends, my Wife, and Kindred, did invite me to ſtay: on the *other ſide*, the power of mine Enemies, the remembrance of my former Troubles, and the knowledge of my preſent Danger, did haſten me to go. And in the end, I found no middle courſe; but either I muſt venture to live in extream Poverty abroad, or to be ſure to remain in continual Danger at home.

'I regarded more the hazard of my Life, (wherein ſtood the peril of my Eſtate) and rather ſought the preſervation of my Life, than the profit of my Living.

'Wherefore, after I had weighed as many dangers, as I could remember, and was perſwaded, that to depart the Realm was the ſafeſt way I could take, I reſolved to take the benefit of a happy Wind, to avoid the violence of a bitter Storm. And knowing, that the Actions of Thoſe, who go beyond Seas, though their intent be never ſo good, and dutiful, were yet evil thought of: I preſume to write this Letter to your Majeſty, and in it to declare the true cauſes and reaſons of this my departure.

'I here take God, and his Holy Angels, to witneſs, that I would not have taken this

'courſe,

'course, if I might have staied still in *England*, 'without danger of my Soul, and peril of my 'Life. And though the loss of Temporal 'Commodities be so grievous to Flesh and 'Blood, that I could not desire to live, if I 'were not comforted with the remembrance of 'his Mercy, for whom I endure all this (who 'endured ten thousand times more for me) yet 'I assure your Majesty, that your Displeasure 'would be more unpleasant to me, than the bit-'terness of all my Losses, and greater grief, than 'the greatest of my Misfortunes.

The Earl having written the foregoing Letter, and leaving it behind him, to be delivered to the Queen after his departure, attempted to have passed the Seas without License: for the which he was committed to the *Tower*, and condemned to pay Ten thousand Pound Fine for his contempt, and to remain Prisoner, at the Queens pleasure. *Thus* Stow.

This short Relation of these Severities, may make it easily conceived, what endeavours there were then used, totally to extirpate Catholick *Religion in* England.

Thus you have had a short view of the state of Religion in this Queens Reign.

An Account of the Years, in which these Changes in Religion were made.

IN her Firſt year, ſhe being reſolved upon an Alteration of Religion (as knowing well, that her Legitimation, and the Pope's Supremacy, could not ſtand together) called a Parliament, which totally complied with her Deſigns, in order to ſuch a Change. But the Convocation of the Clergy, which accompanied this Parliament, totally oppoſed it: and thereupon were deprived of their Eccleſiaſtical Benefices; a company of Ignorant and Illiterate Men, being Subſtituted in their places: which gave occaſion to the *Calviniſts*, or *Presbyterians*, to obtain great Eccleſiaſtical Preferments here; By which they have continually labored to ſupplant and undermine the Church of *England*.

It was the Second year of her Reign, before any *Proteſtant* Biſhops were elected. The main cauſe, for keeping the Epiſcopal Sees ſo long vacant, was, that in the mean time, the beſt Flowers might be culled out of them. Aid this year was ſent to aſſiſt the Rebels in *Scotland* againſt their Lawful Queen. The *Presbyterians*, ſeeing Epiſcopal Government ſettled, begin to play their Game.

The Biſhops, being thus ſettled, begin the next year, to make Laws, and to compoſe Articles

ticles of Religion, and to exact a Conformity to them: upon which they find great oppositions from the Presbyterians.

In her Fourth year, she was solicited by Pope *Pius*, to send her Orators, to the Council of *Trent*; which she refused to do. The Emperor also writ to her to desist from these Alterations of Religion, and to return to the Ancient Catholick Faith of her Predecessors.

In her Fifth year, the Articles of Religion were agreed on in the Convocation.

In her Sixth year, she would have Married the Earl of *Leicester* to the Queen of *Scots*. *Calvin* dies this year, and *Cartwright*, the great promoter of *Presbytery*, retires out of *England*, upon a discontent, to *Geneva*.

In her Seventh year, the *Calvinists* began first to be called *Puritans*.

Dr. *Heylyn*.

In her Eighth year, the Government of the Church, by Archbishops, and Bishops, was Confirmed. And for this we are beholding to *Boner*, the late Bishop of *London*: who being called up to take the Oath of *Supremacy*, by *Horn* of *Winton*, refused to take the Oath, upon this account, because *Horn*'s Consecration was not good and valid by the Laws of the Land.

Which he insisted upon, because the *Ordinal*, Established in the Reign of King *Edward* the

Sixth, (by which both *Horn*, and all the reſt of Queen *Elizabeths* Biſhops, received Conſecration) had been Repealed by Queen *Mary*, and not reſtored by any Act of Parliament, in the preſent Reign: (which being firſt declared, by Parliament in the Eighth of this Queen, to be *Caſus Omiſſus*; or rather, that the *Ordinal* was looked upon as a part of the Liturgy, confirmed in the Firſt year of this Queen:) They next Enacted, and Ordained, That all ſuch Biſhops, as were conſecrated by it, in time to come, ſhould be reputed to be lawfully Conſecrated.

Baker.

In her Eleventh year, there aroſe a Sect, openly condemning the received Diſcipline of the Church of *England*, together with the Church-Liturgy; and the very Calling of Biſhops.

This Sect ſo mightily encreaſed; that in the Sixteenth year of her Reign, the Queen, and Kingdom, was extreamly troubled with them.

In the ſame Sixteenth year, were taken at Maſs, in their ſeveral Houſes, the Lord *Morley*'s Lady, and her Children; the Lady *Gilford*, and the Lady *Brown*: who being thereof Endicted, and Convicted, ſuffered the penalties of the Laws.

In her Twentieth year, the ſevere Laws, againſt *Roman* Catholicks, were Enacted.

In

In her Twenty third year, a Proclamation was ſet forth, That whoſoever had any Children beyond Sea, ſhould by a certain day, call them home; and that no Perſon ſhould harbour any *Seminary Prieſt*, or *Jeſuit*. At this time alſo there aroſe up in *Holland* a certain Sect, naming themſelves, *The Family of Love*.

In a Parliament held the 26th. year of her Reign, the *Puritan party* laboured to have Laws made, in order to the deſtroying of the Church of *England*, and the ſetting up of their own Sect.

In her Twenty eighth year, the Queen gave a ſpecial Charge to *Whitgift*, Archbiſhop of *Canterbury*, to ſettle an Uniformity in the Eccleſiaſtical Diſcipline, which lay now almoſt a gaſping. And at this time, the Sect of *Browniſts* (derived from one *Robert Brown*) did much oppoſe the Church of *England*.

In her One and Thirtieth year, the *Puritan-Flames* broke forth again.

In her Thirty ſixth year, the Severity of the Laws were Executed upon *Henry Barrow*, and his Sectaries, for condemning the Church of *England*, as no Chriſtian Church. *Thus Sir* Rich. Baker.

Here is an End of this Work. Wherein, I hope, there is full Satisfaction given, concerning the Alterations of Religion, which have been made by Publick Authority, in the Reigns of these Kings and Queens: with a sufficient discovery of the Actings of the *Presbyterians* in this Nation, and the ground of multiplying other Sects.

Here ends the Historical Collections.

AN

AN APPENDIX.

CHAP. I.

A Word concerning the Doctrins, and Practices, deserted by this Nation, in these Changes of Religion.

NOw, for a close to this Work; I will add here in the first place, one thing, which I conceive deserves well to be taken notice of, which is this; to wit, That all the Doctrins, and Practices, which this Nation hath deserted in these Changes of Religion, were delivered to us, by those Apostolical Men, that converted the *Saxons*, our Predecessors, to the Christian Faith; and this by the Confession of many Learned Protestants themselves: Which being so, it must necessarily be granted, that we have as much certainty of the Truth of those Doctrins, and Practices, as we have of any other Doctrins, or Practices,

in Christianity: Since they were all confirmed to us by the same Miracles, that first made us Christians. So that, if they be now found to be false, and erroneous, all the other Doctrins and Practices of Christianity must be so likewise; since the truth of them all depends upon the same Testimony: To wit, the Miracles that were then wrought, and the Authority of those Apostolical men, that delivered them to us.

Now, for warrant of what I have here said concerning this, besides the Testimony of St. *Gregory*'s Writings, Liturgy, Ritual, Missal, *&c.* and besides the ancient Ecclesiastical History, (especially of *England*, and the Synods anciently Assembled in this Nation,) I appeal to the Confession of the most Learned Protestants, as *Humfrey*, *Fulk*, the Centuriators of *Magdeburg*, &c. Whose words, describing the Religion brought into *England* by St. *Gregory*, and St. *Augustin* the *Benedictin* Monk, are these; *They brought in* (say they) 'Altars, Holy Vestments, Images, Chalices, Candlesticks, 'Censors, Sacred Vessels, Holy-Water, and 'Sprinkling with it, Reliques 'and the Translation of them, 'Dedication of Churches, with 'the Bones and Ashes of Dead 'men, Consecrations of Altars, of Chalices, of Corporeals, of Baptismal Fonts, of 'Chrysme, of Oyl, of Churches,

Humph. Jesuitism. rat. 5. p. 5. Car. Chron. l. 4. p. 567. Bal. in Act. Rom. Pont p 44. Osiand Cent. 6. p. 288. Magdeb. Cent. 6. p. 748 & 369. Fulk. Confut Purg. pag. 333.

'ches by uſing ſprinkling of Holy-Water, Ce-
'lebration of the Maſs, uſe of the Archiepiſ-
'copal Pall in the Solemnizing of the Maſs,
'Books of Roman Rituals, and a Burden of Ce-
'remonies, Free-will, Merit, and Juſtification
'by Works, Pennance, Satisfaction, Purgatory,
'Single-life of Prieſts, Publick Invocation of
'Saints, and Worſhip of them, Veneration of
'Images, Exorciſms, Indulgences, Vows, Mo-
'nachiſm, Tranſubſtantiation, Prayer for the
'Dead, Exerciſe of the Jurisdiction of the Ro-
'man Biſhop, and his Primacy over all Chur-
'ches: In a word, the remaining Chaos (as
theſe zealous Reformers are pleaſed to call them)
of Popiſh Superſtition.

Here you have had it clearly confeſſed by theſe Proteſtants, that theſe Doctrins and Practices, were delivered unto us by thoſe, that firſt Converted our Predeceſſors, the *Saxons*, to the Chriſtian Faith: And therefore be your ſelf a Judge, whether theſe men do with Juſtice, and Reaſon, call the ſaid Doctrins, and Practices, Superſtitions: And withal, by this you may further perceive, how unjuſt all the Choppings and Changes in Religion have been, which have been related to you in this Book. And moreover, it will appear, That by theſe proceedings we have renounced our Right, and made our ſelves uncapable of defending the Truth of our Chriſtianity: Since if thoſe, who firſt brought us the News of it, and Converted

us

us to it, brought ſuch a Maſs of Superſtitions with it, (as *Proteſtants* are pleaſed to call them) then it is evident, we cannot be certain of the Truth of any Thing they taught us

Thus we may ſee, how unjuſt we have been to our ſelves, in pretending theſe Reformations of Religion.

'Now, yet further to manifeſt the ſad condi-'tion of this Nation, in having thus deſerted its 'Mother-Church, I will here annex ſome other 'Additional *Chapters*, to make this appear.

CHAP. II.

Teſtimonies of Scripture, evidently convincing, That there can be no hope of Salvation for ſuch as are ſeparated from the Church by Hereſie, or Schiſm.

SAint *Paul* ſays, *Rom.* 16. 17. 'I beſeech 'you, Brethren, obſerve thoſe, who make 'Schiſms and Scandals, contrary to the 'Doctrin, which you have been taught, and 'avoid them. For ſuch men ſerve not our 'Lord Jeſus Chriſt, but their own belly, and 'by kind Speeches, and Benedictions ſeduce the 'hearts of the ſimple.

Annotations

Annotations.

St. *Paul* here carefully warns them to take heed of Seditious ſowers of Sects and diſſention in Religion, and this ever to be the mark to know them by; to wit, If they teach, or move them to any thing, which was not agreeable to that, which they had learned at their Converſion: Not bidding them to examine the caſe by the Scriptures, but by their Firſt Form of Faith, and Religion, delivered to them before they had, or did read any Book of the new Teſtament.

Now his ſaying, That ſuch Seducers *ſerve their own belly*, does evidently manifeſt, that howſoever Hereticks pretend in words, and external ſhew of their Sheeps-coat, to preach the Truth; yet indeed they ſeek but after their own profit, and pleaſure: And by the Apoſtle's own Teſtimony here we are warranted ſo to judge of them, as of men, that indeed have no Religion, nor Conſcience.

Now to manifeſt how much ſuch Hereticks, are to be deteſted, he writes thus to *Titus*, [*Tit.* 3. 10. 11.] 'A man that is an Heretick, after 'the firſt, and ſecond admonition, avoid: 'Knowing, that he that is ſuch an one, is ſub-'verted, and ſinneth, being condemned by his 'own judgment.

Annotations.

Annotations.

It is here to be noted, that not every one, who errs in Religion, is an Heretick; but he only, that after the Churches determination, wilfully, and ſtubbornly, ſtands in his falſe Opinion, not yielding to the Decrees of Councils, or to the chief Paſtors of the Church therein. *They* (ſaith St. *Auguſtin*, Epiſt. 162.) 'that 'defend their Opinions (although they be falſe, 'and erroneous) with no ſtubborneſs, nor obſti-'nacy, eſpecially if they be ſuch, as themſelves, 'did not broach by bold preſumption, but re-'ceived them of their deceived Parents, and 'do ſeek the Truth warily, and carefully, being 'ready to be reformed, if they find it, ſuch are 'not to be reputed Hereticks. *And again*, [*Lib.* 18. *De Civitat. Dei. Cap.* 11.] 'They, 'that in the Church of Chriſt hold any unſound, 'or erroneous Opinion, if being admoniſhed to 'be of a right, and ſound Opinion, they re-'ſiſt obſtinately, and will not amend their pe-'ſtiferous opinions, but perſiſt in defence of 'them, are thereby become Hereticks; and 'going forth out of the Church, are to be ac-'counted for Enemies that Exerciſe us; to wit, by Diſputing againſt them. Again, [*Lib.* 4. *De Baptiſm. cont. Donatiſt. cap.* 16.] 'He 'is an Heretick, that when the Doctrin of Ca-'tholick Faith is made plain and manifeſt to him, 'had rather reſiſt it, and chuſe that which him-'ſelf

'ſelf held. And in divers places he declares, that St. *Cyprian*, though he held an Error, yet was no Heretick, becauſe he would not defend it, after a General Council had declared it to be Erroneous. [*Lib.* 2. *De Bapt. Cap.* 4.] So *Poſſidonius*, in the Life of St. *Auguſtin* [*Vit. Auguſt. cap.* 18.] reports, how after the Determination of the See Apoſtolick, to wit, that *Pelagius* his Opinion was Heretical, all men eſteemed *Pelagius* an Heretick; and the Emperor made Laws againſt him, as againſt an Heretick. Again St. *Auguſtin* ſays, [*Lib. De Utilit. Credendi. cap.* 1.] 'He is an Heretick 'in my opinion, that for ſome Temporal Com-'modity, and ſpecially for his Glory, and Prin-'cipality, coins, or elſe follows new Opinions. St. *Auguſtin* likewiſe, notes in the latter end of his Book, *De Hæreſibus*, That the People need not to be curious, to know what Opinions Hereticks hold; much leſs to labour to confute them: It being enough for them to know, that they are condemned. And St. *Cyprian* [*Epiſt.* 52. *Num.* 7.] ſayes notably to *Antonianus*, demanding curiouſly, what Hereſies *Novatian* taught? *No matter* (ſaith he) *what Hereſies he holds, or preaches, when he teaches without:* (That is to ſay, out of the Church.) Now, although Hereticks be often incorrigible, yet the Church of God ceaſes not by all means poſſible to revoke them. Therefore St. *Auguſtin*, ſays, [*Epiſt.* 162.] *The Heretick himſelf, though ſwelling*

ſwelling with odious and deteſtable pride, and mad with the frowardneſs of wicked Contention, as we admoniſh that he be avoided, leſt he deceive ſuch as are weak, and little ones, ſo we refuſe not, by all means poſſible, to ſeek his amendment, and reformation.

Now to underſtand the Reaſon, why the Apoſtle here ſays, That an Heretick is *condemned by his own judgment*; we are to know, That ſome other grievous offenders are ſeparated by Excommunication from the Communion of Saints, and the Fellowſhip of God's Church, by the Sentence of their Superiours in the ſame Church: But Hereticks, more miſerable and unfortunate than they, run out of the Church of their own accord; and ſo give Sentence againſt their own Souls to damnation.

Now further to ſhew the Reaſon, why Hereſie (which ſeeks to divide, and tear in pieces the body of the Church) is ſo horrid a crime, St. *Paul* here deſcribes its Unity, ſaying, [1 *Cor.* 12. 12.] 'For as the Body is one, and 'hath many Members; and all the Members 'of the Body, whereas they be many, yet are 'One Body; So alſo Chriſt. For in one Spi'rit, we were all baptized into one Body. And 'verſ. 23. God hath tempered the Body, giv'ing to it that wanted, the more abundant ho'nor, that there might be no Schiſm in the Bo'dy; but the Members together might be care'ful one for another. And a little after, You

, are

'are the Body of Chriſt, and Members of Mem-
'ber.

Now to prevent the making a Schiſm in this Body, he ſays, [1 *Cor.* 1 10.] 'I beſeech 'you, Brethren, by the Name of our Lord 'Jeſus Chriſt, that you All ſay one Thing, and 'that there be no Schiſms among you; but that 'you be perfect in one Senſe, and in one Know-'ledge. Again, [*Eph.* 4. 1.] I beſeech you, 'that you walk worthy of the Vocation, in 'which you are called. And a little after, Care-'ful to keep the Unity of the Spirit in the bond 'of Peace. One Body, and One Spirit; as 'you are called in one Hope of your Vocation. 'One Lord, One Faith, One Baptiſm. One 'God and Father of All.

And now to manifeſt, what care our Saviour had taken to preſerve this Unity of the Church; he further adds, 'verſ. 11. And he gave ſome A-'poſtles, and ſome Prophets, and other ſome 'Evangeliſts, and other-ſome Paſtors, and Do-'ctors, to the Conſummation of the Saints, un-'to the Work of Miniſtry, unto the Edifying '(or building up) of the Body of Chriſt, (*to 'wit, his Church*;) until we meet all into the 'Unity of Faith, and Knowledge of the Son 'of God, into a perfect Man, into the mea-'ſure of the Age of the Fulneſs of Chriſt: That 'now we be not Children, wavering and car-'ried about with every wind of Doctrin, in 'the wickedneſs of Men, in craftineſs, to the

circum-

'circumvention of Error. But doing the truth 'in charity, let us in all things grow in him, 'who is the Head, Christ: Of whom the whole 'Body (*to wit, the Church*) being compact, 'and knit together by all juncture of Submi-'nistration, according to the Operation in the 'measure of every Member, maketh the en-'crease of the Body unto the edifying of it self 'in charity. Thus the Apostle fully delivers the admirable Structure of the Church.

Annotations.

Now as Rebellion is the bane of Civil Common-wealths and Kingdoms, and Peace and Concord the preservation of the same; so is Schism, Division, and diversity of Faith, the Calamity of the Church; and Peace, Unity, and Uniformity the special Blessing of God therein: And in the Church, above all Common-wealths, Because it is in all points a Monarchy, tending every way to Unity: There being but One God, One Christ, One Church, One Hope, One Faith, One Baptism, One Head, One Body, as the Apostle here assures us.

Thus the Apostle, of the United Body of the Church.

Now to manifest the great Dignity of the Church, and how much she is beloved by our Saviour; St. *Paul*, [*Ephes.* 5. 22.] says, 'The 'Man is the Head of the Woman, as Christ is 'the Head of the Church. Himself, the Savi-

'our

'our of his Body, (*to wit, the ſame Church,*
'*and of no other.*) *And a little after,* verſ. 25.
'Husbands (ſaith he) love your Wives, as Chriſt
'alſo loved the Church, and delivered himſelf
'for it, that he might Sanctifie it, cleanſing it
'by the laver of Water in the Word; that he
'might preſent it to himſelf a glorious Church,
'not having ſpot, or wrinkle, or any ſuch
'thing; but that it may be holy, and unſpot-
'ted. And again a little after, verſ. 29. No
'man ever hated his own fleſh, but he nou-
'riſheth and cheriſheth it; as alſo Chriſt the
'Church: Becauſe we be the Members of his
'Body, of his Fleſh and of his Bones.

Annotations.

The Apoſtle here ſaying, that Chriſt is *the Saviour of his Body*, (to wit, his Church) doth evidently declare, That none can be ſaved, or have any benefit by Chriſt, that is not of his Body, the Church: And what Church that is, St. *Auguſtin* expreſſeth in theſe words; 'The
'Catholick Church only is the Body of Chriſt,
'whereof he is the Head. Out of this Body,
'of the Church, the Holy Ghoſt quickeneth no
'man. And a little after, He that will have
'the Spirit, let him beware he remain not out
'of the Church; Let him beware, he enter not
'into it feignedly. *Auguſt.* Epiſt. 50. *ad Bo-*
'*nifacium Comitem, in fine.*

It is an unſpeakable Dignity of the Church;

which the Apoſtle expreſſeth often elſewhere; but more eſpecially in this whole paſſage, to be that Creature for which Chriſt effectually Suffered, to be waſhed and embrued with Water and Blood iſſuing out of his holy ſide, to be nouriſhed with his own Body, to be his Members, to be ſo joyned unto him, as the Body and Members of the ſame Fleſh, Bone and Subſtance to the Head, to be loved and cheriſhed of him, as a Wife of a Husband; yea, to be his Wife and moſt dear Spouſe, taken, and formed (as St. *Auguſtin* often ſays) out of his own Side upon the Croſs, as *Eve*, our Firſt-Father *Adam*'s Spouſe, was made of his Rib. *Auguſt. in Pſalm.* 126, & 127.

In reſpect of which great Dignity, and Excellency, the ſame holy Father affirms the Church to be the principal Creature of God; and therefore named in the Creed next after the Holy Ghoſt. And he proves, againſt the *Macedonians*, the Holy Ghoſt to be God; becauſe he is named before the Church in the Confeſſion of our Faith. Of which incomparable Excellency of the Church, ſo beloved of Chriſt, and ſo inſeparably joyned in Marriage with him, if the Hereticks of our time, had any ſenſe or conſideration, they would neither think their contemptible Company, or Congregation, to be the glorious Spouſe of our Lord; nor teach, that the Church may Err; that is to ſay, may be divorced from her Spouſe for Idolatry,

Super-

Superſtition, Hereſie, or other Abominations. For this is as much as to ſay, That this his Wife, ſo dear, and ſo praiſed here, is in truth become a very Whore. By this it evidently appears, how juſt it is, that all *Hereticks* ſhould be Excluded from all hope of Salvation; they being ſo injurious to Chriſt, in thus reviling the Church his Spouſe, and accuſing her of ſuch horrid crimes.

It would require a large Volume to treat of all the paſſages of Scripture, which ſpeak of this Sacred Authority of our Mother, the Church, and the certain Damnation incurred by all ſuch as refuſe to hear and obey her: to manifeſt which, I conceive, what has been here already ſaid may ſuffice; as alſo to confute that horrid falſe Opinion generally held in this Nation, to the Deſtruction of many Souls; to wit, That all the multiplicity of Sects in this Nation, may yet be capable of Salvation, if they lead a Moral good Life: which how untrue it is, theſe following Teſtimonies of the Fathers, conformable to the Teſtimonies of the Holy Scriptures, will make it evidently appear.

CHAP. III.

Teſtimonies of the Fathers, ſhewing their Affection, and Zeal to Catholick Unity; and their deteſtation of Schiſms, and Diviſions.

SAint *Auguſtin* ſays of the *Donatiſts*, [*Epiſt.* 48] 'That they conceived it a 'thing indifferent unto what Party they 'joyned themſelves, ſuppoſing, that they were 'Chriſtians: and therefore, they remained fix-'ed to that Party, in which they were born.

Now unto theſe St. Auguſtin, *and the reſt of the Provincial Council at* Cirta *in* Numidia, *ſent this following Declaration.*

Aug. Epiſt. 152.

'Whoſoever is ſeparated from this Catholick 'Church, (amongſt whom they reckoned the 'Sect of the *Donatiſts*) how laudably ſoever 'he may think himſelf to live, ſhall be exclud-'ed from Eternal Life, and remain obnoxious 'to God's heavy Wrath, as being guilty of 'the heinous crime of being divided from the 'Unity of Chriſt,

And

And as for the Sacraments, received by them in that Separation, the Declaration goes on thus.

'You being fixed in the Sacriledge of Schism, 'partake of the Sacraments of Christ to your 'own judgment, (or condemation:) Which 'Sacraments were profitable, and very advan-'tageous to you, when in Catholick peace you 'had Christ for your Head, where Charity co-'vered a multitude of sins.

Again St. *Augustin* says of them, [*De Bapt. lib.* 1. *chap.* 8.] 'Those whom the *Donatists* 'heal of the Wound of Idolatry, and Infidelity, 'they themselves wound more dangerously 'with the wound of Schism.

And again, [*Super Gest. Emerit.*] 'Out of 'the Catholick Church an *Heretick* may have 'all things, but Salvation. He may have the 'Sacraments, He may sing *Hallelujah*, He may 'answer *Amen*, He may keep the Gospel, He 'may have the Faith, and Preach it: only Sal-'vation he cannot have.

Likewise in his Book against *Petilian* [*lib.* 3. *cap.* 5.] he saith, 'No Man preaching the Name 'of Christ, and carrying, or ministring the 'Sacraments of Christ, is to be followed against 'the Unity of Christ.

And again, writing against the *Adversary of the Law and the Prophets*, [*lib.* 1. *cap.* 17.] he hath these words, 'If he hear not the Church, 'let him be to thee as an Heathen, or Publi-

'can; which is more grievous than if he was 'ſtrucken through with a Sword, conſumed by 'Flames, expoſed to wild Beaſts, *&c.*

And again, [*Auguſt. de Symb. ad Catech. lib. 4. cap. 10.*] 'For this cauſe (ſays St. *Au-*'*ſtin*) our Chriſtian Creed concludes with the 'Articles touching the Church; becauſe if any 'one be found ſeparated from her, he ſhall be 'excluded out of the number of God's Children, 'neither ſhall he have God for his Father, 'who will not have his Church for his Mother. 'It will nothing profit ſuch an one, that he 'hath been Orthodox, (or ſound) in his Be-'lief, done ſo many Good Woorks, *&c.*

Laſtly, In another place [*Lib. de Paſt. cap. 12.*] he ſaith, 'The Devil ſaith not, Let them be '*Donatiſts*, and not *Arians*; for whether they 'be here, or there, they belong to him, that 'grathers without making a difference. Let 'him adore Idols, ſaith the Devil, he is mine: 'Let him remain in the Superſtition of the '*Jews*, he is mine: Let him quit Unity, and 'paſs over to this, or that, or any Hereſie, he 'is mine.

So likewiſe the Ancient Father, St. *Irenæus*, [*lib. 4. cap. 62.*] 'God (ſaith he) will judge 'thoſe which make Schiſms in the Church. 'Ambitious men, who have not the honor of 'God before their eyes; but rather embracing 'their own intereſt, than the Unity of the 'Church, for ſmall and light cauſes, divide

'the

'the great, and glorious Body of Christ.

In like manner, St. *Dionysius*, Bishop of *Alexandria*, [*Hist. lib. 6. cap. 45.*] (as *Eusebius* witnesseth) writing to *Novatian*, saith, 'A 'Man ought rather to endure All Things, than 'to consent to the Division of the Church of 'God; since Martyrdom, to which Men ex- 'pose themselves, to hinder the dismembring of 'the Church, is no less glorious, than what a 'Man suffers for refusing to sacrifice to Idols.

Also St. *Cyprian* [*Lib. de Unitat. Eccles.*] in his Book of *the Unity of the Church*: 'Do they 'think (saith he) that Christ is amongst them 'when they are Assembled? I speak of those 'which make Assemblies out of the Church of 'Christ. No; although they were drawn to 'Torments, and Execution, for the Confession 'of the Name of Christ; yet this pollution is 'not washed away: No, not with their Blood. 'This inexplicable, and inexcusable crime of 'Schism is not purged away, even by death it 'self. That Man cannot be a Martyr, that is 'not in the Church.

And again, (he saith) 'He shall not have 'God for his Father, that would not have the 'Church for his Mother.

So likewise St. *Pacianus*, in one of his Epistles, [*Epist. 2. ad Sempr.*] 'Although that '*Novatian* (saith he) hath been put to death '(for *Christ*) yet he has not received a Crown. 'And why? Because he was separated from the

'peace of the Church, from concord, from 'that Mother, of whom whoſever will be a 'Martyr, muſt be a portion.

St. *Chryſoſtom*, in one of his Homilies [*Hom.* 11. *in Epheſ.*] tells us, 'There is nothing doth 'ſo ſharply provoke the wrath of God, as the 'Diviſion of the Church: inſomuch, as though 'we ſhould have performed all other ſorts of 'Good Things, yet we ſhall incur a puniſh-'ment no leſs cruel, by dividing the Unity and 'Fulneſs of the Church, than thoſe have done 'who pierced and divided Chriſt's own Body.

And therefore the Fourth Council of *Carthage* declares,[*Can.* 1.] 'That out of the Ca-'tholick Church there is no Salvation.

St. *Fulgentius* likewiſe ſaith, [*De Remiſſ. Peccat. cap.* 22.] 'Out of this Church, nei-'ther the Title of Chriſtian ſecures any one; 'neither doth Baptiſm confer Salvation; nei-'ther doth any man offer a Sacrifice agreeable 'to God; neither doth any man attain to Eter-'nal Life. For there is one only Church, one 'only Dove, one only Well-Beloved, one only 'Spouſe.

And again, (in his Book *De Fide ad Petrum, cap.* 39.) 'Hold this (ſaith he) moſt firmly, 'and doubt not of it in any wiſe, That every '*Heretick* and *Schiſmatick* whatſoever, Bap-'tized in the Name of the Father, the Son, 'and the Holy Ghoſt, if before the end of his 'Life he be not Reunited to the Catholick 'Church,

'Church, let him beſtow never ſo many Alms, 'yea, though he ſhould ſhed his Blood for the 'Name of Chriſt, he cannot obtain Salva-'tion.

Likewiſe St. *Proſper* ſays, [*Lib. de Prom. & Prædeſtinat. Dei p. 4. cap. 5.*] 'He who does 'not Communicate with the Univerſal Church, 'is an Heretick and Antichriſt.

See Athanaſius *in the beginning of his* Creed.

'Whoſoever expects to be ſaved, muſt ne-'ceſſarily (before all things) Aſſent to, and 'retain the Catholick Faith: which unleſs he 'preſerves intire, and inviolate, (*that is, en-'tirely ſubmits to it*) without all queſtion, he 'will periſh everlaſtingly.

And again, at the end thereof, thus.

'This is the Catholick Faith: which except 'a Man believe Faithfully, he cannot be ſaved.

See St. *Auguſtin*, writing upon this *Beatitude.* 'Bleſſed are thoſe that ſuffer Perſecution for 'Juſtice. (*Lib. 1. de Sermone Domini in Monte.*) 'It is not the ſuffering theſe Things (ſaith 'he) that makes men Bleſſed, but the under-'going them (for the Name of Chriſt) not on-'ly with an equal mind, but likewiſe with joy 'and much ſatisfaction. For many *Hereticks*, 'deceiving Souls under the name of *Chriſtians*, 'have ſuffered many of theſe things: But they

'are

'are therefore excluded from this reward of be-
'ing *Bleſſed*, becauſe it is not here only ſaid,
'*Bleſſed are thoſe which ſuffer Perſecution*; but
'it is further added, *for Juſtice*. Now, where
'*Faith* is not ſound and entire, there can be
'no perfect *Juſtice*; ſince the *Juſt man lives*
'*by Faith*. Neither can *Schiſmaticks* promiſe
'to themſelves any thing of this reward; be-
'cauſe likewiſe where there is no *Charity*,
'there can be no *Juſtice*. For the love of our
'Neighbor cannot deſign any thing that is evil,
'or unjuſt, againſt him. Hence it is manifeſt,
'that if they had ſuch Charity, they would not
'ſeek to rent and tear in pieces the Body of
Chriſt, which is his Church.

Likewiſe the ſame Father, in his *Fourteenth Sermon, De verbis Domini*, proves in general againſt all *Hereticks*, and *Schiſmaticks*, That whatſoever in *particular* their opinions are, yet ſince *they profeſs otherwiſe than the Church does*, and requires of them to do, they are in *a damnable* Eſtate; becauſe thereby they *virtually* renounce one *Fundamental* Article of Faith: *viz.* of *the Authority and Unity of the Catholick Church:* And therefore if they break *Communion*, though but for *one Doctrin*, and that of it ſelf of no *great importance*, their *Orthodoxneſs* in all other Points will not avail them, wanting *Truth*; and eſpecially renouncing *Charity* and *Obedience* to the *Univerſal* Church. Hereupon the ſame Father [in *Pſal.* 54.] ſaith

of

of the *Donatiſts*, 'We have each of us one 'Baptiſm; in This they were with me. We 'celebrated the Feaſts of the Martyrs; in This 'they were with me. We frequented the So-'lemnity of Eaſter; in This they were with 'me. But they were not in All Things with me. 'In Schiſm they were not with me. In Here-'ſie they were not with me. In many Things 'they were with me; and in ſome few Things 'they were not with me. But in thoſe few 'Things in which they were not with me, thoſe 'many Things do not profit them in which 'they were with me.

So again the ſame *Father*, ſpeaking to the ſame *Donatiſts* [*Epiſt.* 48.] ſaith, 'You are 'with us in Baptiſm, in the Creed, and in other 'Sacraments of the Lord: But in the ſpirit of 'Unity, in the bond of Peace, and finally in 'the Catholick Church you are not with us.

To the ſame purpoſe writeth St. *Cyprian*, in his Book [*De Unitate Eccleſiæ*] 'One Church '(ſaith he) the Holy Ghoſt, in the Perſon of 'our Lord; deſigneth, and ſaith, *One is my 'Dove.* This Unity of the Church he that 'holdeth not, doth he think that he holdeth the 'Faith? He that withſtandeth and reſiſteth the 'Church; He that forſaketh *Peters Chair*, up-'on which the Church was built, doth he truſt 'that he is in the Church? When the Bleſſed 'Apoſtle St. *Paul* alſo ſheweth this Sacrament 'of Unity, ſaying, *One Body, and one Spirit,*

'[*Epheſ.*

'[*Ephes.* 4. 4.] Which Unity, we Biſhops eſ-
'pecially, that Rule in the Church, ought to
'hold faſt and maintain; that we may prove
'the Biſhoply Function alſo it ſelf to be one,
'and undivided.

And again, in one of his Epiſtles, [*Epiſt.* 40.]
'There is one God, and one Chriſt, and one
'Church, and one Chair, by our Lord's Voice
'founded upon *Peter*. Another Altar to be
'ſet up, or a new Prieſthood to be made, be-
'ſides one Altar and one Prieſthood, is impoſ-
'ſible. Whoſoever gathereth elſewhere, ſcat-
'tereth. It is adulterous, it is impious, it is
'ſacrilegious, whatſoever is inſtituted by mans
'Fury, to the breach of God's Divine Diſpo-
'ſition. Get ye far from the contagion of ſuch
'men, and fly from their ſpeeches as from a
'canker, and peſtilence; Our Lord having
'premoniſhed, and warned us beforehand, ſay-
'ing, they are Blind leaders of the Blind. *Matt.*
'15. 14.

St. *Hilary* likewiſe [*Libro ad Conſtant. Auguſt.*] thus applieth this ſame place of *the Apoſtle* [*Epheſ.* 4. 4, 5.] againſt the *Arians*, as we may do againſt the *Calviniſts*.

'Perillous, and miſerable it is (ſaith he) that
'there are now ſo many Faiths as Wills, and ſo
'many Doctrins as manners; whiles either
'Faiths are ſo written as we will, or as we will,
'ſo are underſtood. And whereas according
'to one God, and one Lord, and one Baptiſm,
'there

'there is alſo one Faith, we fall away from that 'which is the only Faith; and whiles more 'Faiths be made, they begin to come to that, 'that there is none at all.

Noah's Ark is an acknowledged Type of the Church, as it appears by St. *Peter*, [1 *Pet.* 3. 20, 21.] Wherefore, as All periſhed Temporally by the Deluge, that were not in the Ark; ſo all periſhed Eternally, who are out of the Church: Witneſs St. *Cyprian*, whoſe words are theſe [*Cyprian. lib. de Unitat. Eccleſiæ.*] 'Whoſoever ſeparates himſelf from the Church, is 'ſeparated from the Promiſes of Chriſt.

'Whoſoever forſakes the Church is an Alien, 'an Enemy, a prophane Perſon. He cannot 'have God for his Father, who will not have 'the Church for his Mother. Could any eſcape 'drowning, being out of the Ark? So neither 'ſhall any one eſcape Damnation out of the 'Church.

'They cannot abide with God, who refuſe 'to continue with one accord in his Church. 'Though they be caſt into the Fire and burnt; 'though they be devoured by wild Beaſts, &c. 'yet ſhall not that be any Crown of their Faith, 'but a puniſhment of their perfidiouſneſs. Such 'an one may be killed; he ſhall never be 'crowned. *Thus St.* Cyprian.

Now concerning the Supereminent Power of Biſhops in the Church, as to the Excommunication of Hereticks, and of the effect thereof,

thereof, St. *Jerom*, [*Epiſt. ad Heliodorum. cap.* 7.] has theſe remarkable words: 'God forbid (ſaith he) I ſhould ſpeak ſiniſtrouſly of them, who ſucceeding the Apoſtles in degree, make Chriſt's Body with their holy mouths, by whom we are made Chriſtians; who having the Keys of Heaven, do after a ſort, judge before the day of Judgment: who in ſobriety and chaſtity, have the keeping of the Spouſe of Chriſt, (*to wit, his Church.*) *And a little after*, They may deliver me up to Satan, to the deſtruction of my Fleſh, that the Spirit may be ſaved in the day of our Lord Jeſus. And, in the old Law whoſoever was diſobedient to the Prieſts, was either caſt out of the Camp, and ſo ſtoned of the People; or laying down his neck to the Sword, expiated his offence by his Blood: But now the Diſobedient is cut off with the ſpiritual Sword; or being caſt out of the Church, is torn by the furious mouth of Devils. *Thus St.* Jerom.

The Church's Practice in this, is taken from the Example of St. *Paul*, [1 *Tim.* 1. 19.] where, having exhorted *Timothy* to preſerve his Faith, and a good Conſcience, he preſently adds, 'Which certain repelling, have made ſhipwrack about the Faith (*that is, of their Faith*;) of whom is *Hymenæus* and *Alexander*; whom I have delivered to Satan, that they may learn not to blaſpheme.

Now

Now to prevent our being Seduced by Hereticks, St. *Paul* ſays, 2 *Tim.* 3. 1. ‘ And this ‘ know you, that in the laſt days ſhall approach ‘ perillous times: and Men ſhall be lovers of ‘ themſelves, covetous, haughty, proud, blaſ‘ phemous, not obedient to their Parents, un‘ kind, wicked, without affection, without ‘ peace, accuſers, incontinent, unmerciful, ‘ without benignity, traytors, ſtubborn, puffed ‘ up, and lovers of voluptuouſneſs, more than ‘ of God; having an appearance indeed of ‘ Piety, but denying the vertue thereof: and ‘ theſe avoid. For theſe be they, that craftily ‘ enter into houſes, and lead captive ſilly Wo‘ men, laden with ſins, which are led with di‘ vers deſires; always learning, and never attain‘ ing to the knowledge of the truth. But as ‘ *Jannus* and *Jambres* reſiſted *Moſes*, ſo theſe ‘ alſo reſiſt the Truth; men corrupted in mind, ‘ reprobate concerning the Faith. But they ‘ ſhall proſper no further. For their folly ſhall ‘ be manifeſt to all, as theirs alſo was. All theſe words St. *Cyprian* [*Epiſt.* 55. *Num.* 3.] Expounds of ſuch as by pride and diſobedience reſiſt God's Prieſts. ‘ Let no faithful man ‘ (ſaith he) that keepeth in mind our Lords ‘ and the Apoſtles Admonition, marvel if he ‘ ſee, in the latter times, ſome proud and ſtub‘ born fellows, and the Enemies of God's Prieſts ‘ go out of the Church, or impugn the ſame: ‘ when both our Lord and the Apoſtle foretold ‘ us, that ſuch ſhould be. Now

Now one Reaſon, why the going out of the Church by Hereſie is ſo great a crime, is, becauſe the Church is always preſerved from Error, by the priviledge of Chriſt's Preſence, of the Holy Ghoſts Aſſiſtance, of our Lords Promiſe, and Prayer: of which ſee St. *Auguſtin* upon thoſe words of the 118 *Pſalm.* Conc. 13. *Ne auferas de ore meo verbum veritatis uſque quaque.* Where he writes admirably of this matter.

To the ſame purpoſe alſo theſe words of *Lactantius* are very remarkable. 'It is the 'Catholick Church only that keeps the true 'Worſhip of God. This is the Fountain of 'Truth, This is the Houſe of Faith, This is 'the Temple of God; into which if a Man 'enter not, or from which if any Man goes 'out, he is an Alien, and Stranger from the 'hope of everlaſting life and ſalvation. No 'Man muſt by obſtinate contention flatter himſelf: for it ſtands upon Life, and Salvation. St. *Cyprian* [*Epiſt.* 55. *ad Cornel. Num.* 3.] ſays, 'The Church never departs from that 'which ſhe once hath known; And St. *Irenæus* [*lib.* 1. *cap.* 3.] 'That the Apoſtles have laid 'up in the Church, as in a rich Treaſury, all 'Truth. It were an infinite labour to recite all that the Fathers ſay of this matter; All counting it a moſt pernicious abſurdity to affirm, That the Church of Chriſt may err in Doctrins of Faith.

St. *John*

St. *John* the Apoſtle, 1 *John* 2. 18. ſays, 'Little Children, it is the laſt hour, and as ye 'have heard that Antichriſt comes, now there 'are become many Antichriſts; whereby we 'know that it is the laſt hour. They went out 'from us; but they were not of us. St. *Cyprian* upon this place writes thus; [*Epiſt.* 76. *Num.* 1. *ad Magnum.*] 'The holy Apoſtle 'St. *John* did not put a difference betwixt one '*Hereſie* or *Schiſm* and another; nor meant 'any ſort, that eſpecially ſeparated themſelves, 'but generally called All, without exception, 'Antichriſts, that were adverſaries to the 'Church, or were gone out from the ſame. And a little after, 'It is evident, that All be 'here called Antichriſts, that have ſevered 'themſelves from the Charity and Unity of the 'Catholick Church.

Concerning St. *Peter*'s Supremacy, or Charge of the whole Church, from which Hereticks ſeparate themſelves; St. *Cyprian* writes thus [*Lib. de Unitat. Eccleſiæ.*] 'To *Peter* (ſaith 'he) our Lord after his Reſurrection, ſaid, *Feed* '*my Sheep*; and built his Church upon him 'alone, and to him he gives the charge of Feeding his Sheep. For although, after his Reſurrection, he gave his Power alike to all, 'ſaying, As my Father ſent me, ſo I ſend you. 'Receive the Holy Ghoſt. If you remit to 'any their ſins, they ſhall be remitted, *&c.* 'Yet to manifeſt Unity, he conſtituted one

'Chair, and ſo diſpoſed by his Authority, that 'Unity ſhould have origin of one. The reſt 'of the Apoſtles were that, which *Peter* was, 'in equal Fellowſhip of Honor, and Power; 'but the beginning comes of Unity; the Pri-'macy is given to *Peter*, that the Church of 'Chriſt may be ſhewed to be one, and one 'Chair.

St. *Chryſoſtom* alſo ſays thus, [*Lib.* 2. *de Sacerdot.*] 'Why did our Lord ſhed his Blood? 'Truly, to redeem thoſe Sheep, the Cure of 'which he committed both to *Peter*, and alſo 'to his *Succeſſors*. And a little after, Chriſt 'would have *Peter* endowed with ſuch Autho-'rity, and to be far above all his other Apoſtles. 'For he ſaith, *Peter*, Doſt thou love me, 'more than all Theſe do? Whereupon our 'Maſter might have inferred, If you love me, '*Peter*, uſe much Faſting, Sleep on the hard 'Floor, Watch much, be a Patron to the Op-'preſſed, a Father to Orphans, and Huſ-'band to Widows. But omitting all Theſe 'things, he ſays, *Feed my Sheep.* For, all the 'other Vertues, certainly, may be done eaſily 'by many Subjects, not only Men, but alſo Wo-'men: but when it cometh to the Government 'of the Church, and committing the charge 'of many Souls, all Women-kind muſt needs 'give place to the burden and greatneſs there-'of, and a great number of Men alſo.

St. *Gregory*

St. *Gregory* likewiſe [*Lib.* 4. *Epiſt.* 76] writes thus; 'It is plain to all men, (ſaith he) 'that ever read the Goſpel, that by our Lord's 'mouth, the charge of the whole Church 'was committed to *St. Peter*, Prince of the 'Apoſtles. For, unto him it was ſaid, *Feed 'my Sheep.* For him was the Prayer made, 'that his Faith ſhould not fail. To him were 'the Keys of Heaven given; and Authority to 'bind and looſe. To him the Cure of the 'Church, and Principality was delivered: And 'yet he was not called the Univerſal Apoſtle. 'This Title indeed was offered, for the honor 'of *St. Peter*, Prince of the Apoſtles, to the 'Pope of *Rome*, by the holy Council of *Chal-'cedon*; but none of that See did ever uſe it, 'or conſent to take it. *Thus St.* Gregory.

St. *Paul* [*ad Corinth.* 1. 2. 15.] ſays, *The Spiritual man judgeth all things.*

Annotations.

St. *Irenæus* [*lib.* 4. *cap.* 6.] excellently declaring, That the Church, and every Spiritual Child thereof, judges and condemns all falſe Prophets, and Hereticks, of what ſort ſoever: At length concludes with theſe remarkable words; 'The Spiritual man ſhall judge alſo 'all that make *Schiſms*, who are cruel, not 'having the love of God, and, who reſpecting 'more their own private, (*to wit*, *Intereſt*) than 'the Unity of the Church, mangle, divide, and

'(as much as in them lies) kill, for ſmall cauſes, 'the great and glorious Body of Chriſt, (to wit, 'his Church): Speaking Peace, and ſeeking 'Battel. He, (to wit, the Spiritual man) ſhall 'judge likewiſe ſuch as be out of the Truth, 'that is to ſay, out of the Church: Which 'Church ſhall be under no man's judgment, for 'to the Church are all things known, in which 'is perfect Faith of the Father, and of all the 'Diſpenſation of Chriſt, and firm knowledge 'of the Holy Ghoſt, that teacheth all Truth.

It is ſaid, *Acts* 11. 26. *That the Diſciples were at* Antioch *firſt named* Chriſtians.

Annotations.

This name *Chriſtian* ought to be common to all the Faithful; and other new Names of Schiſmaticks and Sectaries, muſt be abhorred. 'If you hear (*Saith St.* Hierom, *contr. Lucif.* 'cap. 7. *in fine*) any where ſuch as be ſaid to 'be of Chriſt, not to have their Names of our 'Lord Jeſus Chriſt, but to be called after ſome 'other certain Name, as *Marcionites*, *Valentini-* 'ans, (as now alſo the *Lutherans*, *Calviniſts*, 'Proteſtants, *&c.*) know you, that they belong 'not to the Church of Chriſt, but to the Syna- 'gogue of Antichriſt.

'*Lactantius* alſo [*lib.* 7. *Divinarum Inſti-* 'tution. *cap.* 30.] ſaith thus; When *Phry-* 'gians, or *Novatians*, or *Valentinians*, or *Mar-* 'cionites, or *Anthropomorphites*, or *Arians*, or 'any

ᶜ any other (to wit, ſuch Sects) be named, they ᶜ ceaſe to be Chriſtians; Who having left the ᶜ Name of Chriſt, have aſſumed the Names of ᶜ Men.

Neither can our now Sectaries help, or excuſe themſelves, by objecting, That we are called *Papiſts*: For, beſides that it is by them ſcornfully invented (as the name *Homouſians* was by the *Arians*) This Name is not of any one Man, Biſhop of *Rome*, or elſewhere, known to be the Author of any Schiſm, or Sect (as their callings be) but it is of a whole State, and order of Governors, and that of the chief Governors; to whom we are bound to cleave in Religion, and to obey in all things concerning it. So that to be a *Papiſt* is to be a Chriſtian, a Child of the Church, and a Subject of Chriſt's Vicar. And therefore againſt ſuch impudent Sectaries as compare the Faithful, for following the Pope, to the diverſity of Hereticks, bearing the names of new Maſters, let us ever have in readineſs this ſaying of St. *Hierom*, writing to Pope *Damaſus* [*Hierom. Epiſt. ad Damaſum*] *Vitalis I know not, Miletius I refuſe, I know not Paulinus. Whoſoever gathereth not with you, ſcattereth. That is to ſay, Whoſoever is not Chriſts, is Antichriſts.* And again, *If any man joyns with* Peter's *Chair, he is mine*; that is, he is of one Faith with me.

It is here further to be obſerved, That this name *Chriſtian* (given to all Believers, and the whole Church) was eſpecially taken, to diſtinguiſh them from Jews and Heathens, which believed not at all in Chriſt: And the ſame now likewiſe ſevereth, and makes Chriſtians known from Turks, and others, who believe nothing of the Divinity of Chriſt.

But when Hereticks began to riſe up among Chriſtians, (which Hereticks profeſſed Chriſts Name, and ſundry Articles of Faith, as true Believers do) then the name of *Chriſtian* was too common to diſtinguiſh ſuch Hereticks, and make them known from true Believers, who were entirely found in their Faith. And therefore to diſtinguiſh theſe, from ſuch true and faithful Believers of All Doctrines of Chriſtian Faith, the Apoſtles (inſpired by the Holy Ghoſt) put into the Creed the name *Catholick*; which is as much as to ſay, *A true and faithful Believer of all Chriſtian Doctrin.*

And by this it appears evidently, That no Heretick is a *Catholick*, although they falſely pretend to it, when they are preſſed with this Article of the Creed.

To confirm what hath been here ſaid, St. *Pacianus* [*Epiſt. ad Symphorianum.*] writes thus: 'When Hereſies were riſen, and endeavoured by divers Names to tear the Dove 'of God, and Queen (to wit, the Church) and 'to

'to rent her in pieces; the Apostolical People 'reqired their Sir-name, whereby the uncor-'rupt People might be distinguished, *&c.* and so those that before were called *Christians*, are now *Sirnamed Catholicks. Christian is my Name* (saith he) *Catholick my Sirname.* And thus the word *Catholick* is a proper note, by which the Apostles, in their Creed, taught us to discern the true Church from the false Heretical Congregations of all sorts of Hereticks.

And not only the meaning of the word, which signifies *Universality* of *Times*, *Places*, and *Persons*, but likewise the very name, and word it self, by God's Providence, has been *always*, and *only*, appropriated to True Believers: And though sometimes, at the beginning, or first rising up of Sects, challenged by them, yet never obtained by Hereticks, as their constant Name.

'Wherefore St. *Augustin* sayes, In the 'lap of the Church, the very name of Ca-'tholick keeps me, [*Aug. contr. Epist. Fun-'dament. cap.* 4.] And again, [*Tract.* 32. in 'Joan.] We receive the Holy Ghost, if we love 'the Church, if we be joyned together by Cha-'rity, if we rejoyce in the Catholick Name 'and Faith.

And again, [*Tom.* 1. *libr. de verâ Religione, cap.* 7.] 'We must hold the Communion of the

'Church, which is named *Catholick*; not on-'ly of her own, but alſo of all her Enemies. 'For will they, nill they, the *Hereticks* alſo, 'and *Schiſmaticks* themſelves, when they ſpeak 'not with their own Fellows, but with Stran-'gers, call the *Catholick Church*, nothing elſe, 'but the *Catholick Church*. For they would 'not be underſtood, unleſs they diſcerned it, 'that is, expreſſed it, by this Name, by which 'ſhe is called of all the World.

Thus far of the Teſtimonies of the *Fathers* concerning *Schiſms*.

CHAP. IV.

The Reaſon of this great Severity of both Scriptures, and Fathers, againſt Hereſie, *and* Schiſm.

NOw the reaſon of this great Severity of the Fathers, excluding all from any hope of Salvation, that are divided from the Unity of the Church by Schiſm, or Hereſie, is manifeſted by St. *Auguſtin*, in a Diſcourſe of his upon thoſe words of our Saviour, 'John 6. 55. My Fleſh is meat indeed, and 'my Blood is drink indeed. Where he writes 'thus:

'thus: The following words are theſe, as my 'Living Father ſent me, and I live by the Fa- 'ther; ſo he, that eats (or feeds upon) me, 'ſhall live by me. Our Saviour has taught us 'by theſe Miſterious Words, That we are to 'be as Members in his Body, the Church un- 'der him, or connected to him, as our Head, 'feeding upon his Fleſh, and not deſerting his 'Unity.

'Now that, which makes us his Members, is 'this Unity: Which Unity is cauſed by chari- 'ty, diffuſed into our hearts by the Holy Ghoſt, 'who is given to us. It is therefore the Spirit '(to wit, of Charity) that gives life, making 'us living Members. Nor does this Spirit 'make any living Members, but ſuch as are in 'the Body of the Church; which receives life 'from the ſame Spirit. For the Spirit, or Soul 'which is in man, does not give life to a mem- 'ber ſeparated from the Body; becauſe it is not 'joyned by Union to the ſame Body.

'The deſign of this Diſcourſe, is to move us 'to love Unity, and fear a ſeparation from the 'Church. For a Chriſtian ought to fear no- 'thing more, than to be ſeparated from the 'Body of Chriſt, to wit, his Church: Since 'ſuch as are ſeparated from this his Myſtical 'Body, are not his Members; and not being 'his Members, they cannot receive life from 'his Spirit.

'Now

'Now the Apoſtle aſſures us, That ſuch as 'have not the Spirit of Chriſt, belong not to 'him.

And a little after, in the ſame *Homily*, he goes on thus: 'The Faithful know Chriſt's 'Body, if they neglect not to be his Body. 'They muſt be his Body, if they will live of 'the Spirit of Chriſt. For none live of the Spi-'rit of Chriſt, but his Body, the Church. Con-'ſider well, what I have ſaid.

'You, being a Man, are compoſed of a body 'and a ſpirit; which is otherwiſe termed a 'Soul. The Spirit, or Soul, is inviſible, the 'Body, viſible. Now as your Body lives by 'your Spirit; ſo if you will live by the Spirit 'of Chriſt, you muſt be in the Body of Chriſt. 'For as my Body lives by my Spirit, and 'your Body, by yours; ſo the Body of Chriſt 'cannot live, but by the Spirit of Chriſt.

'He that deſires to live, may underſtand 'here where he is to live, and from whence he 'is to receive his life. He muſt approach, be-'lieve, and be incorporated, if he pretends to 'live. He muſt not voluntarily ſeparate him-'ſelf from being connected with the Members 'of this Body of the Church; nor be a cor-'rupted Member, ſo as to deſerve to be cut 'off: Nor yet ſo deformed, or out of order, 'that the reſt of the Members of the Body may 'be aſhamed of him. He is therefore to be 'fair, and neat, aptly proportioned to the reſt, 'and in perfect health. 'More-

'Moreover he muſt be careful to ad-'here cloſely to the Body of the Church, 'taking his life from God, and referring it to 'him, labouring here in this life, that he may 'afterwards reign in Heaven.

Thus St. *Auguſtin* convinces evidently, That no Schiſmatick, or Heretick, can be ſaved.

CHAP. V.

A further manifeſtation of the Horridneſs of the Sin of Schiſm; and in what Caſe Ignorance may Excuſe from the Guilt of it.

NOw yet, to penetrate more fully into the true Grounds, why, above almoſt all other Sins a Chriſtian is capable of committing Schiſm, that is, the ſetting up of an Altar againſt an Altar; or the relinquiſhing the External Communion of the Church, the making Collects or Aſſemblies without, yea againſt the conſent of the true Biſhops, or Church Governors, *&c.* ſhould be a ſin ſo unpardonable, we are to conſider, that the true reaſon of this may be deduced from the Example of all other Governments whatſoever.

For,

For, the greateſt offence a Subject can commit againſt Monarchy, is an actual attempt, or rather the attempt executed, by which Monarchy is diſſolved. Inwardly to condemn the Laws of ſuch a Government; or to entertain Principles, which if put in practice, would withdraw Subjects from their due Obedience, is an offence of an high nature; but the actual Cantonizing of a Kingdom, and the raiſing in it Courts and Judicatories, independent on, and oppoſite to the Common Tribunal of the Country, is the utmoſt of all crimes: both the Seducers and the Seduced, are not only deprived of the Privileges belonging to good Subjects, but purſued by Arms, as the worſt of All Enemies.

It is ſo in God's Church. The main Thing our Creed teaches us to believe of it, is its Unity, without which it is not a Church. Now if Unity, then Order, then Subordination of Governments, *&c.* What therefore is the great Sin againſt this Fundamental Conſtitution of the Church, but Schiſm? A diſſolving the Communion, and connexion, that the Members of this great Body have amongſt themſelves, and with relation to the whole?

We all willingly acknowledge, that the great ſin of the Synagogue, the ſin that filled up the meaſure of the crimes of the *Jews*, was their Murdering of our Lord. Now, ſays St. *Chriſtom* [*Homil.* 11. *ad Epheſ.*] *We ſhall not merit,*

rit, or incur, a leſs cruel Puniſhment, if we divide the Unity and Plenitude of the Church, (the Myſtical Body of our Lord) *then Thoſe have done, who pierced, mangled, and tore his own Body.*

But may not Ignorance excuſe the Guilt of Schiſm? No: On the contrary, in ſome regard, it aggravates it.

For, though Pride, and Malice, be far greater in the leading Schiſmaticks, Perſons of Wit and Learning; yet ignorant Souls, and Ideots, ſeem more to contradict Human reaſon; becauſe the more ignorant they are, and being no Paſtors, the more they ought to ſubmit their judgments to Authority; and conſequently the preferring their own conduct, or the conduct and direction of particular men, or Churches, before the univerſal Authority of the Church, the Excommunicating, as it were, the whole Church of God, the eſteeming all Chriſtians, both Paſtors and Flocks, as Heathens and Publicans, is a preſumption ſo contrary to human nature and reaſon, that their want of Learning is that which will moſt of all condemn them.

I ſpeak not now of Perſons abſolutely Ideots, who ſcarce know there are any other Paſtors, or any other Church than their own; who pretend not at all to paſs their judgments on other Religions; but know only what their Paſtors teach them; having not ability, by reaſon of their condition, to examine Scriptures, and Churches. For

For ſuch, no doubt, may, by their ſimplicity, and abſolute invincible ignorance, eſcape the malignity of Schiſm.

But I ſpeak of Inferior Tradſmen, of Gentlemen, and Gentlewomen, who have a capacity of being rightly inſtructed, and better informed, of the Spiritual Authority, to which they owe their Subjection; and yet who, by their own perverſneſs, become troublers of the Church; and who, becauſe they can read the Scriptures, take upon them to judge of the Senſe of them, both for themſelves, and their Paſtors.

Such as theſe, no doubt, have drunk in the very Gall of Schiſm, by uſurping an Authority, which expreſs Scripture ſays, belongs only to Paſtors.

I fear, much fewer than is ordinarily imagined of thoſe, who have any liberal Education, will be excuſed from this ſin, by any Ignorance, Surreptition, Provocation, *&c.* by reaſon of that great evidence and light, which they have of the continued Succeſſion, Unity of Doctrin, perfect Obedience to their ſpiritual Superiors, Pennances, and Retirements from the World; and ſeveral other ſignal marks of the One, Holy, Catholick, and Apoſtolick Church.

Some may be more deeply guilty, and obnoxious to a heavier damnation, than others; as Ring-leaders, more than their Followers: But

But Damnation is by the Fathers generally denounced, as the portion of them all. *Thus of the ſin of* Schiſm.

CHAP. VI.

Of the Schiſm of the Church of England.

NOw, whereas ſome Proteſtants ſeek to vindicate the Church of *England* from Schiſm, by likening it to the Church of St. *Cyprian*, of whom it is ſaid, *That it condemned no man, nor ſeparated none from its Communion*; yet you are to know, that this Plea helps them not at all.

For, although this Moderation did exempt St. *Cyprian* from Schiſm, becauſe (as *St. Auguſtin* ſays) *The Church had not then decided the diſpute*; to whoſe deciſion *St. Cyprian would certainly have ſubmitted:* Yet this Moderation does not at all exempt the Church of *England* from Schiſm; becauſe her ſeparation from her Mother-Church is for very many Doctrins of Faith, defined, and determined by the ſame Church.

This following Example, will make the Caſe of the Church of *England* evidently appear. For

For if (for Example) a Province in *England* had with-drawn it ſelf from the Publick Civil Authority, this Excuſe would not exempt them from being Rebels, to ſay, 'We 'do not intend to quarrel with Thoſe that con-'tinue in Obedience to the King; we mean 'neither him, nor them, any harm, They 'ſhall be welcome to come among us; if they 'will, we will be good friends; we will not med-'dle with their doings, but we will be govern-'ed only by our own Laws, and Magiſtrates, *&c.* I believe, (I ſay) This would not take from them the Guilt of Rebellion. Their Civility, in ſuch their Rebellion, would not change the Title of their crime, nor free them from the puniſhment due unto it. It may perhaps, qualifie the Prince's reſentment; but the civileſt Treaſon is Treaſon.

In this Point of Schiſm, to the end that Doctor *Peirce*, in his Court-Sermon, may clear Proteſtants, and lay the weight of ſo great a crime, on the Catholick Church; he argues thus: 'Since 'beſides the corruptions in Practice, (which yet 'alone cannot juſtifie ſeparation) there were in 'the Roman Church ſo many corruptions in Do-'ctrin likewiſe, entrenching on Fundamentals, 'the Schiſm could not be on the Church of '*England*'s ſide; which was obliged to ſeparate, 'ſo juſt cauſe being given; but on theirs, who 'gave the cauſe of the ſeparation.

This

This Plea of the Doctors, if it be admitted, totally deſtroys all Governments, and lays all the Guilt of Schiſms, and Rebellions in Church and State, upon Civil and Eccleſiaſtical Governors.

For, if Subjects may accuſe their Governors, and be themſelves Judges of the Juſtice of ſuch their Accuſations, the Governors are always ſure to be condemned and pronounced guilty, and the Subject juſtified.

Now, to admit this Liberty of the Subject in Church-Government, above all others is the moſt unjuſt Thing imaginable; becauſe that Government is protected from all error in Doctrins of Faith, by the aſſiſtance of the Holy Ghoſt; who was ſent by our Saviour *to teach it all Truth.*

Wherefore, to tax that Government with Errors in Faith, is, either to tax the Holy Ghoſt with them, or to blaſpheme againſt our Saviour, by ſaying he has not kept his word, in *ſending the Holy Ghoſt to teach* the Church *All truth.*

Beſides, There is this other conſideration, which doth further manifeſt the weakneſs of this the Doctor's Plea.

For, if the Church of *Rome* be our Mother-Church, (as King *James* acknowledged her to be, in a publick Speech made to his Parliament, wherein he ſays, *I acknowledge the Church of* Rome *to be our Mother-Church:* [*See Stow,*

pag. 840.) then it will follow, (as it was urg'd in Parliament by Doctor *Heath*, Archbishop of *York*, in the Reign of Queen *Elizabeth*), 'That 'if now, after so many Ages, this Church of 'Rome be found an Erroneous Church, then 'we have hitherto received no benefit by our 'Christianity; but rather have been all along 'deceived: Since if this Mother-Church be 'false, the Doctrin which she taught us, must 'necessarily be false: A Church being said to be false, because she teacheth false Doctrin.

Thus the Doctor may see, what he has gotten by his Reformation.

There is one thing yet, that deserves well to be taken notice of, in this change of Religion here in England.

For, if all the Clergy, and the Universities, had generally assented to this Change, it might have seemed a lesser crime. But to have this done, (as *de facto* it was done in Queen *Elizabeth's* Reign) by Laymen only, and this only with the Difference of Six Voices in Parliament (although that Parliament was pack'd for this purpose) and in opposition to the contrary Protestations, and Declarations of all the Clergy, and Universities, This does heighten this crime to the utmost of all Impiety.

I will

I will yet for a close, add one thing more: which does not a little manifest this Impiety.

For although Reformation of Religion was here pretended; yet it evidently appears by our English History, that nothing but worldly and carnal Interests carried on this business. For was not the Liberty, obtained by King *Henry* the Eighth, to bring into his Bed a new handsom Wife, instead of his former vertuous Queen, a very carnal Interest?

Was not his invading all the Possessions, and Treasure of Monasteries, a great Secular Interest?

Was not the dividing the said Lands amongst the Nobility, and Gentry, at very easie rates, a very great Interest?

In King *Edward*'s days, was not the Protector's seizing on the remainder of Church-spoyls, a great Interest?

Was not the freeing of Clergy-men from a necessity of saying, daily, and almost hourly, long Ecclesiastical Offices, from lying alone without Bedfellows, *&c.* matters of great, both carnal and secular Interest?

Was not the exempting of All, both Layity and Ecclesiasticks, from the Duty of confessing their Sins, and submitting themselves to Penitential Satisfactions, from rigorous Fasts out of Conscience and Religion, and other Austerities, a matter of considerable Interest to Flesh, and corrupt Nature?

By what hath been hitherto ſaid, appears but even too clearly, how that the Fundamental Rule of all Government and Subordination, was utterly neglected in *England*, at the time that the pretended Reformation was contrived, and executed.

Here is a new, and thorough moulding of a Church, both in Doctrins, and Diſcipline, called a Reformation: Wherein all the Synodical Acts of this Church, ſince Chriſtianity entred among us, are, as to any obliging Power, by their Authority reverſed; wherein all the Deciſions of Patriarchal Councils, yea, of Oecumenical Synods, are called into Examination: All their Laws, (ſo far as to them ſeemed meet) reformed; the whole regard, that *England* had to all other Catholick Churches, as a Member of the whole, is utterly broken by one National Church.

Nay, not ſo much: By one Luxurious King; By one Child, and by one Woman: Even when the whole Body of the Clergy proteſted againſt it. Let the world now be judge, Whether this Action can be juſtified.

Thus of the Schiſm of the Church of England.

CHAP.

CHAP. VII.

The Aſſertions of ſome Proteſtants concerning Church-Authority: And of ſome of them concerning the Dignity, and Authority of the Church of Rome.

SChiſm, and Hereſie being here ſo evidently demonſtrated, to conſiſt in denying Obedience to Church-Authority, it may ſeem ſtrange to find any Proteſtants (ſo much to their own condemnation) to write any thing in defence of ſuch Church-Authority, and particularly of the Authority of the Church of *Rome*, from which they have ſeparated, totally caſting off all obedience to it. But yet this they have done; as will appear by theſe following Teſtimonies of ſome very Eminent amongſt them.

See Sir Edwyn Sands *in his* Europæ Speculùm, Numb. 12. *where he has this following Diſcourſe of the Security in ſubmitting to the Authority of the Church of* Rome: *Which although he delivers in the Perſon of a Catholick, yet it is without Reply, or ſeeking to deny the Truth of any thing here ſaid. The Diſcourſe then is this.*

'SInce Chriſtianity is a Doctrin of Faith, a 'Doctrin whereof all Men are capable, as 'being in groſs, and in general to be believed 'by all; and ſince the high Vertue of Faith is 'in the Humility of the Underſtanding; and 'the Merit thereof in the readineſs of Obedi-'ence to Embrace it: and withal, ſince of out-'ward proofs of our Faith (where the true 'ſenſe of Scripture is diſputed) the Churches 'Teſtimony, whether for declaring to us the 'ſenſe of Scripture, or the judgments of the 'Ancients, is a proof of moſt weight: What 'madneſs were it for any man, to tire out his 'Soul, and to waſt away his Spirits, in tracing 'out all the thorny paths of the Controverſies 'of theſe days! wherein to err is no leſs eaſie, 'than dangerous, what through forgery of 'Authors abuſing him; what through ſophi-'ſtry beguiling him; what through paſſion 'and prejudice tranſporting him: and not ra-'ther betake himſelf to the right path of Truth; 'whereunto God, Nature, Reaſon, and Ex-'perience do all give witneſs: And that is,

'to

'to associate himself to the Church, whereunto
'the custody of this Heavenly and supernatu-
'ral Truth hath been, from Heaven it self,
'committed. To weigh discreetly which is
'the true Church; and that being once found,
'to receive faithfully, and obediently, without
'doubt, or discussion, whatsoever it delivers.

'Now to discover this, let him reflect, that,
'besides the Roman Church, and such others,
'as are United with it, he finds all other Churches
'to have had their end, or decay, long since;
'or their beginning but of late. This Church
'was founded by the Prince of the Apostles,
'with a promise to him from Christ, *That Hell*
'*Gates should never prevail against it*, Matt.
'16. 18. And that himself would be assistant
'to it, *to the Consummation of the World.* It
'hath now continued *Sixteen hundred years*,
'with an Honorable and certain Line of near
'Two hundred and forty Popes, Successors of
'St. *Peter*; both Tyrants, Traytors, Pagans,
'and Hereticks in vain wresting, raging, and
'undermining it.

'All the Lawful general Councils, that ever
'were in the World, have, from time to time,
'approved and honored it: God hath so mira-
'culously blessed it from above, that many
'Learned and wise Doctors have enriched it
'with their Writings, Armies of Saints with
'their Holiness and Virtues; Armies of Mar-
'tyrs with their Blood; and of Virgins with

'their Purity, have ſanctified and embelliſhed 'it. And even at this day, in ſuch difficulties 'of unjuſt Rebellions, and unnatural Revolts 'of her neareſt Children; yet ſhe ſtretcheth out 'her arms to the utmoſt corners of the World, 'newly embracing whole Nations into her bo-'ſom.

'Laſtly, in all other oppoſite Churches there 'are found inward diſſenſions, and contrarieties, 'change of opinions, uncertainty of reſoluti-'ons, with robbing of Churches, rebelling 'againſt Governors, confuſion of Order: 'Whereas, contrariwiſe in this Church, there 'is the Unity undivided, the reſolutions unal-'tered, the moſt heavenly Order, reaching 'from the hight of all Power, to the loweſt 'of all Subjection; all with admirable Harmo-'ny, and undefective correſpondence bending 'the ſame way, to the effecting of the ſame 'work: all which do promiſe no other, than 'a continual encreaſe and victory.

'Wherefore, let no Man doubt to ſubmit 'himſelf to this glorious Spouſe of Chriſt.

'This then being accorded to be the true 'Church of God, it follows, that ſhe be reve-'rently obeyed in all things, without further 'inquiſition; ſhe having the warrant, that he 'that hears her, hears Chriſt; and whoſoever 'hears her not, hath no better place with God, 'than a Publican or Pagan. And what folly 'were it, to receive Scriptures upon the credit

'of

'of her Authority, and not to receive the in-
'terpretation of them, upon her Authority
'alſo, and credit ?

'And if God ſhould not always protect his
'Church from Error, and yet peremptorily
'command Men always to obey her, then had
'he made very ſlender proviſion for the Sal-
'vation of Mankind: which conceit concer-
'ning God (whoſe care of us, even in all things
'touching this tranſitory Life, is ſo plain and
'evident) would render us very ungratefully
'impious.

'And hard were the caſe, and mean had his
'regard been, of the vulgar People; (whoſe
'wants, and difficulties in this life, and whoſe
'capacities will not ſuffice to ſound the deep
'and hidden Myſteries of Divinity, and to
'ſearch the truth of intricate Controverſies);
'if there were not others, whoſe Authority
'they might ſafely follow and rely upon, *Bleſ-*
'*ſed are they who believe, and have not ſeen,*
'Joh. 20. 29. The merit of whoſe Religious
'Humility and Obedience exceeds (perhaps)
'in honor and acceptation before God, the
'ſubtle and profound knowledge of many o-
'thers. *Thus Sir* Edwyn Sands.

To the ſame purpoſe Dr. Jeremy Taylor, *in his Treatiſe of the* Liberty of Propheſying.

'Theſe following Conſiderations (ſays he)
'may very eaſily perſwade perſons of much
'reaſon,

'reason, and more Piety, to maintain that,
'which they know to have been the Religion
'of their Fore-fathers; which had actual poſ-
'ſeſſion and ſeizure of Mens minds, and un-
'derſtandings, before the *oppoſite Profeſſions*
'had a name. As firſt, its Doctrin having had
'a long continuance, and poſſeſſion of the
'Church: Which therefore cannot eaſily be
'ſuppoſed, in the preſent profeſſors, to be a
'deſign; ſince they have received it from ſo
'many Ages. And it is not likely, that all
'Ages ſhould have the ſame purpoſes; or that
'the ſame Doctrin ſhould ſerve the ſeveral ends
'of divers Ages.

'Secondly, its long preſcription; which is
'ſuch an advantage, that it cannot, with many
'Arguments be retrenched; as relying upon
'theſe grounds: to wit, that Truth is more
'Ancient than Falſhood; and that God would
'not, for ſo many Ages, forſake his Church,
'and leave her in an Error.

'Again, the beauty and ſplendor of that
'Church, their Solemn Service, the ſtatelineſs
'and magnificence of their Hierarchy, their
'name of *Catholick*, which they claim as their
'own due, and to concern no other Sect of
'Chriſtianity. The Antiquity of their Doctrin;
'the continual Succeſſion of their Biſhops, their
'immediate derivation from the Apoſtles.

'Their Title to Succed St. *Peter*; whoſe
'Perſonal Prerogatives were ſo great. The

'Honorable

ʿ Honorable Expreſſions concerning this ʿ Church, from many eminent Biſhops of other ʿ inferior Sees: which being old Records, have ʿ obtain'd a credibility.

ʿ The multitude, and variety of People, ʿ which are of their Perſwaſion: Apparent ʿ conſent with elder Ages, in matters Doctrinal: ʿ The Advantage, which is derived to them by ʿ retaining the Doctrin of the Church of An- ʿ cient times: The great conſent one part with ʿ another, in that which they affirm to be *de* ʿ *Fide*: The great differences which are com- ʿ menced amongſt their Adverſaries, abuſing ʿ the liberty of Propheſying unto a very great ʿ Licentiouſneſs.

ʿ Their happineſs in being inſtrumental in ʿ converting divers Nations. The advantage ʿ of Monarchical Government; and the benefit ʿ which they daily enjoy by it. The Piety, ʿ and the Auſterity of their Religious Orders ʿ of Men and Women. The ſingle life of their ʿ Prieſts and Biſhops. The riches of their ʿ Church; The ſeverity of their Faſts; and ʿ other their Exterior Obſervances.

ʿ The great Reputation of their Biſhops, for ʿ Faith and Sanctity. The known Holineſs ʿ of ſome of thoſe Perſons, whoſe Inſtitutes ʿ the Religious Perſons do now imitate, and ʿ follow.

ʿ Their Miracles. The Caſualties, and Ac- ʿ cidents, that have hapned to many of their

ʿ Adverſaries,

'Adversaries. The oblique Acts, and indirect 'Proceedings of some of those, who have departed from them.

'And among many other Things, the names 'of *Heretick*, and *Schismatick*, which they 'fasten upon all, that disagree from them, *&c.* 'Thus Dr. *Taylor.*

See the Learned Grotius, *declaring the impossibility of Uniting Christians into one Body, but by their adhering to the Roman See.*

'What is the reason (saith *Grotius*, in his 'First Reply to *Rivet. ad Artic.* 7.) That such 'as differ in Opinion amongst Catholicks, remain in the same Body, not breaking Communion: But on the contrary, when dissensions happen amongst Protestants, they cannot thus compose Disputes, and oppositions, although they speak much of Fraternal Love? 'Now he, that shall examine this well, will 'find how much force and power there is in the 'Primacy. *Thus he.*

This brings to mind that saying of St. *Jerom*, concerning St. *Peter's* Primacy. 'Wherefore, 'amongst the Twelve One was chosen, that 'a Head being constituted, and appointed, all 'occasion of *Schism* might be taken away. '*Hieronym. lib.* 1. *cap.* 14. *adverſ. Jovinian.*

Now again, the same *Grotius*, in the close of his last Reply to *Rivet*, written not long before his death; writes thus:

'It

'It is well known, that *Grotius* has always 'wiſhed for a Reſtitution, and Reuniting of 'Chriſtians into one and the ſame Body. He 'was ſometime of Opinion, that this might 'have been begun by a Conjunction, or Uni-'on of Proteſtants amongſt themſelves. But 'he afterwards diſcerned, that this was impoſ-'ſible to be effected; becauſe, beſides that, 'moſt of all the *Calviniſts* are totally averſe 'from any ſuch Peace, or Union; Proteſtants 'are not aſſociated, or united, under any 'Common Eccleſiaſtical Government; which 'is the cauſe, why the diverſe parts of them 'cannot be collected into one Body. And 'withal, this is the Reaſon, that they muſt ne-'ceſſarily ſtill divide into more new Sects, or 'Parts.

'Wherefore *Grotius* now plainly ſees, and 'judges, as likewiſe many others with him, that 'Proteſtants can never be united amongſt them-'ſelves, unleſs they be joyned with thoſe, that 'adhere to the Roman See; whithout which 'no common Government can be expected in 'the Church.

'And therefore he wiſhes, that the Diviſion 'and Separation which has been made, and 'likewiſe the cauſes of it, may be taken away. 'Now amongſt theſe the Primacy of the Biſhop 'of *Rome* according to the Canons, cannot be 'looked upon as one cauſe, even by the Con-'feſſion of *Melanchthon* himſelf; who thinks

'that

'that Premacy to be neceſſary for the retain-
'ing, and preſerving of Unity. Thus *Grotius*, concering the Uniting all Chriſtans by their adhering to the Roman See.

See Doctor Field, *in the Preface to his Book* of the Church; *recommending the ending all Diſputes in Religion, by a lawful Church-Authority.*

'Seeing (ſaith he) the Controverſies in Re-
'ligion, in our times, are grown in number
'ſo many, and in matters ſo intricate, that few
'have time and leiſure, fewer ſtrength of un-
'derſtanding, to examine them: what remain-
'eth for men deſirous of ſatisfaction in Things of
'ſuch conſequence, but diligently to ſearch out,
'which, amongſt all the Societies of the World,
'is that *Bleſſed company of Holy Ones*, that
'*Houſhold of Faith*, that *Spouſe of Chriſt*, and
'*Church of the Living* God, which *is the Pil-*
'*lar* and *Ground of Truth*, that ſo he may em-
'brace her Communion, follow her Directions,
'and reſt in her Judgment. *Thus Dr.* Field.

In like manner, Dr. Hammond *in his Treatiſe of Hereſie*, [Sect. 13. Num. 2, 3.] *ſpeaks thus of the Chriſtians Security (from the Divine Providence) in his adherance* in matters of Faith *to Church Authority.*

'If we conſider (ſaith he) God's great, wiſe,
'and conſtant Providence, and care over his
'Church

'Church, his desire that All Men should be saved; and in order to that, come to the knowledge of all necessary Truth; his Promise, 'That he will not suffer his Faithful Servants 'to be tempted above what they are able; nor 'permit scandals, and false Teachers to prevail to the seducing of the very Elect, his most Pious, Godly Servants: If (I say) we consider These, and some other such-like general Promises of Scripture, wherein this question [about the *Errability of Councils*] seems to be 'concerned, we shall have reason to believe, 'that God will never suffer All Christians to fall 'into such a Temptation, as it must be, in case 'the *whole Representative of the Church* should 'err in matters of Faith; and therein find approbation, and reception amongst all Those 'Bishops, and Doctors of the Church diffused, 'which were out of the Council. *Thus he.*

See also his Commentary on 1 *Tim.* 3. 15. *The Church, the Pillar,* and *Ground of Truth.*

'According to this it is, (*saith he*) that Christ 'is said, *Ephes.* 4. 12. to have given not only '*Apostles, &c.* but also Pastors, and Teachers; 'that is, Bishops in the Church, for the compacting the Saints into a Church, for the building up of the Body of Christ, confirming, and continuing them in all Truth; that 'we should be no more like Children, carried 'about with every wind of Doctrin.

'And

'And so again, when Heresies came into 'the Church, in the first Ages, 'tis every 'where apparent by *Ignatius* his Epistles, that 'the only way of avoiding Error, and Dan-'ger, was to adhere to the Bishop in Commu-'nion and Doctrin: And whosoever departed 'from him, and from that Form of wholesome 'words kept by him, was supposed to be cor-'rupted. *Thus far* Dr. Hammond.

See Doctor Jackson on the *Creed, lib. 2. cap. 4. pag.* 165.

'Sundry (saith he) in profession Protestants, 'in eagerness of opposition to the Papists, af-'firm, That the Church, or Spiritual Pastors, 'must then only be believed, then only obey-'ed, when they give Sentence according to the 'evident and express Law of God, made evi-'dent to the Heart and Consciences of such as 'must believe and obey them. And this, in 'one word, is to take away all Authority of 'Spiritual Pastors, and to deprive them of all 'Obedience: Unto whom, doubtless, God, by 'his Word, hath given some special Authori-'ty, and Right, to exact some peculiar obedi-'ence of their Flock.

'Now if the Pastor be then only to be obey-'ed, when he brings evident commission out of 'Scripture for those particulars, unto which he 'demands Belief, or Obedience; what obedi-'ence do men perform to him, more than to 'any other man whatsoever? For, whosoever

'he

'he be, that can ſhew us the expreſs, undoubted Command of God, it muſt be obeyed of all. 'But whilſt it is thus obeyed, it only, not he 'that ſheweth it unto us, is obeyed.

'And if this were all the Obedience, that I 'owe unto others, I were no more bound to believe, or obey, any other man, than he is 'bound to obey, or believe me: The Flock 'no more bound to obey the Paſtors, than the 'Paſtors the Flock. Yet certainly God, who 'hath ſet Kingdoms in Order, is not the Author of ſuch confuſion in the Spiritual Regiment of his Church. Thus Doctor *Jackſon*; 'tying All to Obedience, or Submiſſion, to 'the judgment of their Spiritual Superiors.

See laſtly Doctor Ferne. *pag.* 48.

'The Church of Chriſt (ſaith he) is a Society, or Company, under a Regiment, Diſcipline, and Government; and the Members 'conſtituting that Society, are either Perſons 'Taught, Guided, and Governed; or Perſons 'Teaching, Guiding, Governing: And this 'in order to preſerve all in Unity, and to advance every Member of this viſible Society 'to an effectual, and real participation of 'Grace, and Union with Chriſt, the Head. And 'therefore upon no leſs account is Obedience 'due unto them. *Epheſ.* 4. 11, 12, 13, 16. and '*Heb.* 13. 17. And he that will not hear 'the Church, is to be as an Heathen, and

'Publican. *Matth.* 18. 17. *Thus Doctor* 'Ferne.

Now in Confirmation of what has been here ſaid by theſe *Proteſtants*, concerning Obedience to *Church-Authority*, See St. *Auguſtin* in his Book *De utilitate credendi*, (of *the benefit of believing the Church*) written to his Friend *Honoratus*, (led away by many extravagant Manichæan Dotages) adviſing him Submiſſion of judgment to *Church-Authority*.

'There is nothing (*ſaith he*) more eaſie, 'than, not only to ſay, but alſo to think, or 'conceive, that we have found out the Truth; 'but in reality it is very difficult. *Aug. de utilitat. credendi. Cap.* 10.

'And *Chap.* 12. who is there, but even of 'a mean capacity, that does not plainly ſee it 'to be more ſecure for all ſuch, as are not pro-'foundly knowing in Divine matters, to obey 'the Precepts of the wiſe, than to rely upon 'their own judgments? ——For, if this be 'convenient to be obſerved in leſſer matters, 'as in Merchandizing, Tilling of Ground, '*&c.* certainly much more in concerns of Re-'ligion. For human Affairs are far more eaſi-'ly underſtood, than the Divine Things of 'Faith: Which being more ſacred and ſublime, 'as they ought to be more reverenced and e-'ſteemed by us, ſo the danger and offence is 'greater, if we fail in the true notion of them.

And

And *Chap.* 17. he argues thus: 'If every 'Diſcipline, although never ſo mean, and eaſie 'to be underſtood, requires a Maſter, or Teach-'er, what can be a more temerarious Pride, 'than not to learn the Books of the Divine Sa-'craments, or Myſteries, from the Interpre-'ters of them?

And *Chap.* 7. 'No man, that is not a Poet, 'preſumes to read *Terence* without a Maſter: 'And will you venture upon the reading of 'thoſe Books, which by the Confeſſion of al-'moſt all man-kind, are accounted Holy, and 'full of Divine Myſteries; and preſume to 'give a judgment of the ſenſe of them, with-'out a Maſter?

And *Chap.* 16. he thus goes on: 'Since it 'is ſo difficult a thing, to come to the know-'ledge of God by Reaſon, Do you think, that 'all men are capable of comprehending the rea-'ſons, which are produced to guide mens minds 'to this Divine Knowledge?

Thus he; to induce his Friend *Honoratus*, in ſuch Divine matters, to yield the guidance of himſelf, to *Church-Authority*: And then the *Church Authority* he would have him Submit to, he deſcribes thus, *Chap.* 17.

'Which Church (*ſaith he*) hath obtained 'Supream Authority from the Apoſtolick See, 'by a Succeſſion of Biſhops, Hereticks in vain 'barking againſt it: Who were laſtly condemn-'ed, partly by the judgment of the People,

'partly by the Gravity or Authority of Councils, and partly also by the Majesty, or Greatness of Miracles.

'Now, not to submit to this Authority, were 'the height of Impiety, or a precipitant arrogancy. For, if there be no other way of obtaining Wisdom, and Salvation, but by Faith, 'preparing, and disposing Reason; what could 'more manifest our Ingratitude unto God, for 'his Divine aid and assistance, than to make it 'our endeavours, to resist the forementioned 'Authority?

Lastly, he concludes with him thus: *Chap.* 11. 'If now you have been sufficiently tos'd, and 'wearied out with variety of Disputes, and desire to put an end to them, follow the Direction of the Catholick Church, (or *the way of 'Catholick Discipline*) which his derived from 'Christ himself to us by his Apostles, and is to 'continue, in the same Channel of Succession, unto the End of the World. Thus St. *Augustin*, concerning the Security of adhering to *Church-Authority*.

Now because, in the precedent *Historical Collections*, there is so often mention made of the great contests, that hapned concerning the *Sacrament of our Lord's Supper*, I will endeavour to give some satisfaction, and to settle mens minds in the true notion of this Doctrin of Faith.

CHAP.

CHAP. VIII.

What Ways the Church has made uſe of, to ſettle mens minds in the Doctrin of the Sacrament of the Euchariſt; or our Lord's Laſt Supper.

TO make this appear more fully, I will give you a brief Relation of the paſt proceedings of the Church, in the Deciſion of the Diſputes concerning the Real Preſence of Chriſt in the Sacrament, and the Subſtantial Converſion of the Elements of Bread and Wine into the Body and Blood of Chriſt.

This Real preſence, and Subſtantial Converſion, *Berengarius*, and ſome Followers of his long ago denyed: Who being complained of, Two Councils were called one after another, at *Rome* and *Verſeilis*, *Anno Domini* 1050. *Berengarius* Summoned, and he not appearing, his Heterodox Opinions were condemned. He (according to the now Proteſtant Grounds) thinking his a Doctrin of great conſequence, and the Decrees of the Two Councils, a manifeſt Error; and that himſelf had manifeſt Scripture, and Demonſtration againſt it, judged himſelf freed from the obedience of ſilence, or noncontradiction, of theſe Councils. And ſo

he, and his Followers publickly justified his Tenent, desiring a reversing, by some new Council, of the former sentence against it.

Upon this revived Disturbance of the Church, another Council, Five years after, is Assembled at *Tours*, *Anno* 1055. not far distant from *Angiers*, where he was Archdeacon. Here himself, with others of his Party, where present, his Cause pleaded, his Demonstrations considered; and after all, his Opinion again condemned; himself also Recanting it.

The Council dismissed, he finds yet other new Reasons, and a greater strength in his former; and falls again to the abetting, maintaining, and spreading abroad his old Doctrin. A Fourth Council upon these new Troubles of the Church, *Anno* 1059. Four years after the last, was called at *Rome*; where himself also was present. Some say, long Disputation there had, his new Plea for it was found too light, and rejected: And his Opinion, opposing Substantial Conversion, again condemned, both by himself and Council, consisting of an Hundred and Three Bishops.

The Third time this man revolts, and publishes a Writing, (answered by *Lanfranck*, afterwards Archbishop of *Canterbury*) wherein he complains, That some particular Enemies of his swayed the former Council, and had made him to Swear Contradictions.

These

Theſe new Imputations occaſioned a Fifth Council to be called at *Rome*, *Anno Domini* 1078. in which were new Diſputings, his laſt Cavils cenſured, and the Article of a Subſtantial Converſion further vindicated; and his Error of the Subſtance of Bread remaining, again condemned by this Council: And laſtly condemned by himſelf.

Such was the Sentence of Five General Councils of the Weſt; and the ſame Arguments then refuted, yet are ſtill urged; as will appear by the Writers of thoſe times, (*Lanfranck*, *Guitmundus*, *Algerus*,) to any one that pleaſeth to peruſe them: The ſame Authorities out of the Fathers then preſſed, as are ſtill produced a-new by the Reformed, and with the ſame Anſwers repelled. All theſe Councils (if ſome of them in the Members thereof, leſs numerous, yet) univerſally accepted by all the Weſtern Churches; where this Controverſie was only agitated: Not one ſingle Biſhop thereof (that is known) diſſenting, or ſiding with the *Berengarians*. Look we for more ſatisfaction yet?

When the Fervor of parties, in this matter, was much allaied, and the Church had had ſufficient leiſure to conſider, and digeſt the former Conciliary Decrees, above an Hundred years after the laſt of the Councils fore-mentioned, the great *Lateran* Council was aſſembled, under *Innocent* the Third; in which were preſent the Patriarch of *Conſtantinople* and *Jeruſalem* in

perſon, and the Subſtitutes of the Patriarch of *Antioch*; and of the *Alexandrian* Patriarch (lying under the *Saracen* yoak) *Germanus*, his Deacon.

'['Tis true indeed, that ſome of Theſe Patriarchs were then *Latins* or belonging to the *Latin*, or *Weſtern* Church; becauſe both *Conſtantinople*, and *Jeruſalem*, being held in Poſſeſſion (the one for neer 60, the other for neer 100 years) by the *Latins*; *Latin* Patriarchs were then Elected: As ſometimes *Greeks* alſo, by the Power of the Emperors, have been Biſhops of *Rome*. But yet they were the Lawful, and the only Patriarchs of thoſe Sees, at that time.]

And preſent there were beſides Theſe, a conſiderable number of other *Eaſtern* Biſhops; the whole Council conſiſting of *four hundred and twelve* Biſhops, and *ſeventy* Archbiſhops. Now this Council again, inſtead of reverſing, declared for a Subſtantial Converſion: Where alſo firſt (that is, in a Council) was uſed the Name of *Tranſubſtantiation*.

Two Hundred years after this, again, the Council at *Florence* declared likewiſe for the ſame, in the Articles of Inſtruction for the *Jacobins*, and *Armenians*, in theſe words: 'By force of the Words of Chriſt, the Subſtance of Bread is converte d (or changed) into the Body of Chriſt; and the Subſtance of Wine into his Blood.

Now

Now if the Decrees of ſo many Councils, ſo often weighing the Adverſaries Reaſons, and Evidences, was not ſufficient for ſetling ſuch a Point, what can hereafter be ſufficient! Or how can we ever hope, that any Controverſie ſhall be finally determined, or ended, by any future Council! Can there be any ground here, to queſtion the integrity, or lawful proceedings of ſo many Councils, at ſuch a diſtance from one another? All concuring in the ſame judgment, for a Real Preſence, and a Subſtantial Converſion. Or can there be any *New Light* in this Point, (ſince there are no *New Revelations*) attainable in theſe preſent times, which thoſe were never capable of? Or, if there could, is not much the *major* part of the preſent Clergy, and Eccleſiaſtical Governors of Chriſtianity, ſtill ſwayed on the ſame ſide, againſt any preſent Evidence pretended? How then can the Reformed, reviving the former Arguments of *Bertram*, *Scotus*, *Erigena*, *Berengarius*, *&c.* ſtill trouble the Church again, with urging the ſame Arguments, after the judgment of ſo many Councils already paſſed upon them?

Can any deſire a fairer Judicature by Councils, in any matter, than there has been already in this? And is there any reaſon, that Proteſtants ſhould refer themſelves in this Point (as they do) to the judgment of a new Council? If all the Councils Succeſſively erred in this Point, ſo manifeſtly, as that they could not law-

lawfully oblige their Subjects to obedience, the next, and the next to that, of such Councils as ever we can hope for, may err so too, and the same Obedience be denyed to them; whilst one pretended Evidence, or Demonstration, quelled, another new one starts up, and demands satisfaction.

But if these Councils be invalid, or not sufficient for the establishing the belief of a Substantial Conversion, let us see the Proceedings of the Reformation here, to repeal their Acts, and to establish the contrary to them.

After all these Councils fore-named, and that of *Trent* added to them, *Anno Domini* 1562. a Synod is called at *London*, of Two Provinces only of the West, consisting of about Twenty four Bishops, and Two Metropolitans: And by These, against all the former Councils above-said, it is Decreed, (*Articulo* 28.) That 'the change of the Bread and Wine in the Eucharist, is repugnant to the plain words of 'Scripture, and overthrows the nature of a Sacrament. *Thus that Article.*

Now, in obedience to this their Decree, they tie their Subjects to subscribe, that *they acknowledge it* (that is, believe it) 'to be agreeable to the Word of God. [See their Synod 1603. *Can.* 63.] This is an Obedience, which themselves (though Subjects) do deny to the Decrees of all those precedent Councils; wherein the judgments of all the Bishops and Metropolitans

politans of the *Weſtern* World then concurred; and amongſt the reſt, Thoſe of theſe Two Provinces alſo: And yet doth their Synod require it.

Here let a Sober Chriſtian judge, if Aſſent be held due to this *London-Synod*, is it not to thoſe others much rather? To thoſe others, I ſay, incomparably more numerous, accepted by the *Weſt* for many Ages, and adher'd to ſtill by the greateſt part thereof: Having before them the Scriptures, and the Traditive Expoſition of them; weighing the Arguments, that are ſtill on foot; meeting ſo often, and concluding ſtill in the ſame judgment.

But if thoſe other Councils are juſtified, by the Practice of this Engliſh Synod, in their requiring Aſſent, and Obedience, then is the Reformation rendred unlawful; as likewiſe their Appeal to future Councils; which can afford us no more juſt ſatisfaction, than the forepaſs'd.

Here you have ſeen, that for the Deciding this Controverſie, a General Council (that is, the moſt General that the Times would permit) was Aſſembled in the *Weſt*; nay, of Theſe more than One, as has been ſhewed: A 'Sub-'ſtantial Converſion of the Elements, and Real 'Preſence, declared to be the Senſe of thoſe Scriptures, and a reverence ſuitable required in this great Myſtery: Not one Biſhop in theſe Councils (for any thing we know) Diſſenting; and

and Thoſe of the *Eaſtern* Churches Abſent, conſenting in the ſame judgment. What more can be done? Ought not *Senſe*, *Reaſon*, and *Philoſophy*, here, be ſilenced? And ought not ſuch a Decree rather be Aſſented to, than the contrary Decree of the fore-mentioned Synod called at *London*?

'Now for a further Confirmation of This Do-'ctrin, I will here deliver Evident Teſtimonies 'of the moſt Eminent Fathers, and Doctors of 'the Church, concerning it.

A further

A further

COLLECTION

Of Matters Relating to

Monasteries,

And their

DISSOLUTION

Under King *Henry* the Eighth.

Of the Abbey of Combe *and its Dissolution, thus 'tis related by Sir* William Dugdale, *in his History of* Warwickshire, *pag.* 157. *col.* 2.

THus in great Glory, plentifully Endowed, stood this Monastery little less than Four hundred years, till that King *Henry* the Eighth, a Person whose sensual disposition, suiting so right with that corrupt Age wherein he lived, finding instruments fit for his

his Sacrilegious purpoſes, contrived the Deſtruction of it, and all the reſt of thoſe pious Foundations, that his Anceſtors and other Devout Perſons had made; of whoſe ſubtile practices for effecting that work, I ſhall in a ſhort corollary, before I finiſh this Tract, make ſome diſcovery: Amongſt which that general Survey and valuation by Commiſſioners from him in *26th.* of his Reign, at *Robin-hoods* penniworths, did not a little conduce thereto: At which time this Monaſtery, with all its Revenues over and above Repriſes, was certified to be worth 302 *l.* 15 *s.* 3 *d. per Ann.*

Of their Hoſpitality to Strangers, and great Charity in daily relief of poor people, I need not deſcend to particulars, our common Hiſtorians, and the Tradition of ſuch who were eyes witneſſes thereof, before that fatal ſubverſion of thoſe Houſes, may ſufficiently inform the World. I ſhall therefore only add, what the Certificate upon the before mentioned Survey takes notice of, touching this Abbey, *viz.* That by their Foundation, and a decree by a general Chapter of their Order, they beſtowed in Alms on *Maunday Thurſday*, every year 4 *s.* 8 *d.* in Money, Ten Quarters of Rye, made in Bread, at 5 *s.* the Quarter; Three Quarters of Malt, made in Beer, at 4 *s.* the Quarter; and Three hundred Herrings at 20 *d.* the Hundred, diſtributed to poor people at the Gate of the Monaſtery: Their principal Officers being at

at that time theſe; *viz. Thomas Howard* Duke of *Norfolk* High Steward, whoſe fee therefore was 5 *Marks per Ann.* (which ſhews what reſpect the great Nobility had to thoſe Religious perſons) *William Wilcock* Receiver general, whoſe Fee was 6 *l. per Ann.* And *Baldwin Porter* Auditor, his Fee being 40 *s per Ann.*

And *pag.* 148. *col.* 1. tis thus ſaid.

As for the Curſes which were uſually pronounced by the Founders of theſe Religious houſes, whither they have attended thoſe Violators of what they ſo Zealouſly, and with Devout minds had Dedicated to Gods Service, I will not take upon me to ſay: But ſure I am, that after King *Henry* the Eighth had accompliſhed this work he thrived but a little (as I ſhall elſewhere in particular obſerve.) And how long ſuch Poſſeſſions have been enjoyed by thoſe that had them, they that have looked into the courſe of this World may eaſily ſee. For this, whereof I am now ſpeaking, it was by King *Edward* the Sixth firſt granted to *John* Earl of *Warwick* and to his Heirs 22 *Junii* 1 *E.* 6. and after his attainder (whereof in *Warwick* I have ſpoke) in 3, and & 4. *Ph.* and *M. Rob. Kelway* had a Leaſe of the Site and divers Lands thereunto belonging for 40 years, at the Rent of 196 *l.* 8 *s.* 1 *d.* And afterwards another for 60 years, which *Robert Kelway*, in 23 *Eliz.* died ſeized in fee of certain Lands belonging to this Monaſtery, *Anne* the Wife of

John

John Harrington Esq; being his sole Daughter and Heir, and then 30 years of Age.

Of the Grey Friers in Coventry, *he gives this Relation concerning their Dissolution,* pag. 116. Col. 1.

The next thing whereof I am to take notice, in Relation to this Friery, is King *Henry* the Eighth's Survey, in 26 of his Reign: At which time it did appear, that they had no Lands or Tenements; nor other Possessions Spiritual or Temporal, but only a liberty in the Country to receive the Charity of good people. This being so, I expect that some may demand why it was not Dissolved in 27 *H.* 8. when the lesser Houses went to wrack? Whereunto I answer, that the Act for that purpose, extendeth only unto Monks, Chanons, and Nuns: But if it be asked, why these were then so sheltred from the first storm? the reason I think is apparent, *viz.* There was nothing to be got by their ruin, for as much as they had no endowment of Lands, *&c.* tho God was as much dishonored by the lewd lives of the Friers for want of good Government (as the Preamble of that Act imports, in case it say true) as by any other whose Houses were certified to be of less value than 200 *l. per Ann.* which favor we see gave those poor Friers liberty to breath here a while longer in expectation of their Ruine; *viz.* till 30 *H.* 8. that all the great Houses were dissolved.

In

In relation to Coventry Croſs, and the ſtately Monaſtery there demoliſhed he writes thus pag. 96. Col. 1.

But it was neither the Luſter of their Beautiful Croſs, nor all thoſe large and eaſie acquiſitions, that did any whit ballance the loſs this City ſuſtained by the Ruine of that great and famous Monaſtery, and other the Religious Houſes, *&c.* which had ſo lately preceded: For to ſo low an Ebb did their trading ſoon after grow, for want of ſuch concourſe of people that numerouſly reſorted thither before that fatal diſſolution, that many Thouſands of the Inhabitants to ſeek better lively-hoods were conſtrained to forſake the City, inſomuch as in 3 *E.*6. it was repreſented to the Duke of *Somerſet*, then Protector, by *John Hales*, a perſon of great note in thoſe days, and whoſe memory is ſtill famous here, that there were not at that time above 3000 Inhabitants, whereas within memory there had been 15000.

Of the Diſſolution of the aforeſaid Monaſtery he thus continues, pag. 105. Col. 1.

But behold the Inſtability of theſe terreſtrial things; what the Pious Founder, and all other its worthy Benefactors had, with great Zeal to Gods glory, ſo cheerfully given and beſtowed on the ſtructure, endowment, and adorning of this ſometimes famous Monaſtery; and that

with ſuch heavy Imprecations and Curſes upon any that ſhould take away or diminiſh ought thereof, as the Charters before cited do manifeſt: Againſt which Violators of the Church its Patrimony, the Repreſentative body of this Realm had alſo ſo often, *in terrorem*, pronounced Solemn Curſes in open Parliament, as whoſoever ſhall caſt his eye upon our Statutes, and publick Hiſtories may diſcern; was ſubverted, torn away, and ſcattered, in 30 of King *Henry* the Eighths Reign, after it had ſtood near Five hundred years, the Glory of all theſe parts: At which time the very Church it ſelf, tho a moſt beautiful Cathedral, and the Mother Church of this City, eſcaped not the Rude hands of the deſtroyers; but was pull'd in pieces and reduced to Rubbiſh: For the countenance of which ſad Act, the then Prior and Covent, ſeeing the fate of ſome others that refuſed, was no leſs than to be hanged up at their Gates, were brought to make ſurrender of the ſame into the hands of Commiſſioners for the Kings uſe, as appears by their publick Inſtrument under Seal, bearing date 15 *Jan.* in the year aboveſaid, with all the names of thoſe that ſubſcribed thereunto.

Of

Of the Charter-Houſe at Coventry *he has as follows*, pag. 134. Col. 1.

After which, *viz.* 17 *Junii* 34 *H.* 8. was the ſite of this Monaſtery (*inter alia*) granted out of the Crown to *Richard Andrews* Gent. and *Leonard Chamberlain* Eſq; and to the Heirs of *Andrews*. How ſhort a time theſe Two kept it I cannot ſay: But I do not perceive that they enjoyed it many years; for in 9 *Eliz. Henry Waver*, alias *Over* (a *Coventry* Mercer) dyed ſeized thereof, leaving *Richard* his Son and Heir 36 years of Age: who in 11 *Eliz.* ſold it to *Robert* Earl of *Leiceſter*. Neither have any other that did ſince poſſeſs it, continued owners thereof very long: For from the Earl of *Leiceſter* it was ſold to one *Tho. Riley*; from him to *Sampſon Baker*; from *Baker* to *Edw. Holt* of *Dudſton* Eſq; whoſe Son and Heir *Thomas* (now of *Aſton* Kt. and Bart. ſold it to *Rich. Butler* of *Coventry* Gent. which *Richard* ſhortly after paſs'd it away to one *Lodge* a Londoner; from whom *Edw. Hill* Gent. purchaſed it, whoſe Son *Edward* now enjoys it.

And Col. 2. *he has thus.*

But it was neither their Devout and ſtrict lives; nor theſe Charitable allowances that could preſerve them from the common Ruine,

which befel all the reſt of the Religious houſes in 30 *H.* 8. as the Inſtrument of ſurrender, whereunto their publick Seal is affixed, bearing date 16 *Jan.* the ſame year, and ſubſcribed by the particular perſons whoſe names I have here Inſerted, with the ſeveral penſions granted to each of them for life doth manifeſt.

The following account he gives of the Diſſolution of Wroxhall *Monaſtery in* Warwickſhire, pag. 492. col. 2.

But I now return to this Religious houſe of *Wroxhall*; from the Ruin and Deſtruction whereof, as alſo of the Church and Altar before ſpecified, no Conſecration or Dedication, were it never ſo Solemn and Sacred, could affright that barbarous Generation, which under the Power and Authority of King *Henry* the Eighth, ſubverted this and the reſt of thoſe Goodly ſtructures of that kind, wherewith *England* was ſo much adorned; as a Preamble whereunto was that fatal Survey in 26 *H.* 8. made; whereby it appears, that the value of this then extended to 72 *l.* 12 *s.* 6 *d.* above all repriſes, Sir *Edward Ferrers* K^t^. being High Steward thereof, and his fee 3 *l.* 6 *s.* 8 *d. per Ann.* And that there then was every *Maundy-Thurſday* diſtributed to poor people for the Founders Soul in Bread and Herrings, with 13 *d.* in Money, the Sum of 20 ſhillings. After which, *viz.* the

the next year following, it was diſſolved with the reſt of the ſmall Houſes, by Act of Parliament, *Anne Little* being then Prioreſs, and having a Penſion of 7 *l.* 10 *s. per Ann.* granted to her by the King during life: But the reſt of her fellow Nuns were expoſed to the wide World to ſeek their fortune: And in 36 *H.* 8. granted (*inter alia*, I mean the ſite thereof) with the Church, Belfrey, Church-yard, and all the Lands in *Wroxhall* thereto belonging; as alſo the Rectory and Tithes of *Wroxhall* unto *Rob. Burgoyn* and *John Scudamore*, and their Heirs: from which *Robert* is Sir *John Burgoyn* of *Sutton in Com. Bedf.* Baronet, the preſent poſſeſſor thereof, Deſcended.

And in the ſame place he takes occaſion to make this diſcourſe of the Dedication of Churches, and of their bearing Saints Names, *pag.* 492. *col.* 1.

Now the reaſon and ſignification of all theſe Ceremonies follows, which I here for Brevity, omit; reſolving to ſpeak a word or two of the cauſe, wherefore Churches do bear the Name of ſome Saint (by which many of them are yet diſtinguiſhed) altho the Conſecration or Dedication were unto none but unto God alone; wherein I ſhall make uſe of St. *Auguſtines* Teſtimony: To them (ſaith he ſpeaking of Angels and Saints) we appoint no Churches, becauſe they are not to us as Gods, Again, The Nations to their Gods Erected Temples, we not

Temples unto our Martyrs as unto Gods, but Memorials as unto dead Men, whoſe Spirits with God are ſtill living. So that hereby is clearly manifeſt, that as they were dedicated to God alone, ſo was it in memory of ſome ſpecial Saint; either (as Mr. *Hooker* obſerves) becauſe by the Miniſtery of Saints it pleaſed God, there to ſhew ſome rare effect of his power, or elſe in regard of Death, which thoſe Saints having ſuffered for the Teſtimony of *Jeſus Chriſt*, did thereby make the places, where they died, venerable. Thirdly for that it liked good and vertuous men to give ſuch occaſion of mentioning them often, to the end that the naming of their Perſons might cauſe enquiry to be made, and meditation to be had of their virtues.

And here, ſince theſe ſtrange confuſions began with a Diſſolution of the Religious Houſes, I think it will not be amiſs to give the Reader an account of the Inſtitution of theſe Houſes, and of the Methods and Rules obſerved by the Monks that made profeſſion in them: And this out of Sir. *William Dugdales* Hiſtory of *Warwickſhire*: And firſt,

Of the Order of Benedictin *Monks.*

That the word *Monachus*, which is derived from the Greek word μόνος, ſignifieth ſuch a one as doth *ſolitariam vitam degere*, I need not ſtand

ſtand to demonſtrate: but who it was that may be ſaid to have been abſolutely the firſt that begun this courſe of Life, I find no direct certainty. Divers aſcribe it to the Prophet *Samuel*; others to *Helias* and *Helyſeus*, that liv'd in poor Cottages and Deſert places near the River *Jordan*; and long after them St. *John* the *Baptiſt*: To whom may be added ſome of the Apoſtles, as alſo St. *Mark* the Evangeliſt, and by their example certain others, *viz.* *Paul* the Hermite, St. *Anthony*, St. *Hilarion*, St. *Baſil*, and St. *Jerome*: but of theſe *Paul* the Hermite was of greateſt note for his retired living: who, to avoid that cruel perſecution which raged under *Decius*, betook himſelf to the vaſt ſolitary Wilderneſs, where he lived 93 years unknown to any. But in the times of theſe Men they had no certain Rule: for every one being free, regulated himſelf as he ſaw beſt for his ſpiritual advantage, exerciſing devout prayers, frequent faſtings, hard ſtudies, with mean and ſlender diet, which they acquired by the labour of their hands, thereby giving great examples of pious living to all Poſterity. So that St. *Anthony* is the firſt unto whom ſome do chiefly refer the original of this Monaſtick profeſſion, in regard he firſt ſo wonderfully raiſed up the deſires of all to lead this kind of life; and inſtituted a Rule for Monks, as St. *Baſil* did afterwards in *Greece*, and St. *Hilarion* in *Syria*. Which *Anthony* lived in the Deſert of *Thebes*

(a part of *Egypt*) and there built a Monaſtery; where, with *Sarmatus*, *Amatus*, and *Macharius*, his diſciples, wholly exerciſing himſelf in devout prayers, he fed upon nothing but Bread and Water; being ſo famous for his holineſs, that *Helina* the Mother of *Conſtantine*, commended her ſelf and her Son by Letters to him, and dyed in the Wilderneſs in the year of Chriſt 360. aged 105 years.

But about 166 years after the death of *Anthony*, one *Benedictus Nurſinus*, born in *Umbria*, a region of *Italy*, having long lived in much ſolitude, at length came to *Sublacum*, an eminent Town of the Latins, diſtant from *Rome* near 40 Miles: And to avoid company, in regard many for his ſanctity reſorted to him, ſhortly betook himſelf to *Caſſinum*, a very ancient place in that Country; and there ſetling himſelf, gatherd together the diſperſt and ſingly wandring Monks into one Monaſtery, inſtituting certain Forms and Rules for their obſervance: Howbeit, the firſt that gave Laws and Rules to Monks was *Baſil*, Biſhop of *Ceſarea* in *Cappadocea*; who about the year of Chriſt 363. being very famous for his Learning and Piety, obliged ſuch as ſhould enter into Orders to vow Poverty, Chaſtity, and Obedience to their Superior: But *Benedict* aſſign'd to his Monks a ſpecial kind of habit, and appointed them a certain Form for praying, ſlender diet, and a new rule of abſtinence: And that, except in caſe

caſe of ſickneſs, they ſhould wholly forbear fleſh. Which ſort of Monks increaſed exceedingly; yet, differing in ſome particulars from their firſt Rule, did in time ſubdivide themſelves into ſeveral companies, whence grew the *Cluniacenſes*, *Camalduenſes*, *Vallis-Umbrenſes*, *Montolivetenſes*, *Grandimontenſes*, *Ciſtercienſes*, *Silveſtrenſes*, *Celeſtines*, and *Heremitanes* of St. *Jerome*. Which Monks of St. *Benet*'s Rule, as their tradition is, do wear a black Coat looſe and divided down to their heels, with a Cowl or hood for their head, that falling over their ſhoulders is ſhorter than others uſe: and under all have a woollen whith Coat; as alſo a Hair ſhirt, with boots to the knees; their heads being ſhaved with a Razor below the midſt by reaſon whereof the top of the head ſo ſhaved is callep *Corona*.

And now that I am thus come to ſpeak of their ſhaving, It will not be amiſs to ſhew upon what occaſion this cuſtom was taken up by the Monks, *Dum beatus Petrus Antiochiæ prædicaret* (ſaith my Author) whil'ſt St. *Peter* preacht at *Antioch*, the Gentiles, by way of contumely towards the name of Chriſtians, ſhaved the very top of his head, which afterwards was held a great honour to the religous, and thoſe of the Clergy. But further of ſuch ſhaving ſee *P. Stellartius de coronis & tonſuris*, *lib.* 3. *cap.* 1. And here might I add ſomewhat touching the uſage to the Monks of this Order in the time of their

their ſickneſs, eſpecially towards the point of death; as alſo of waſhing the body being dead, with the ceremonies of burial, were it proper for this place: but I will conclude with inſerting the form of their admiſſion into the Monaſtery. *Ego frater A. promitto ſtabilitatem meam, & converſionem morum meorum, & obedientiam ſecundùm regulam St.* Benedicti *Abbatis, coram Deo & omnibus Sanctis ejus, in præſentia domini Abbatis N. ad monaſterium St.* Mariæ Coventriæ: And ſhall refer my Reader to *Clem. Reinerus* his *Apoſt. Bened. in Anglia*, for further ſatisfaction in the particulars of their Rule.

Touching the beginning of a Monaſtick life here in *England*, if we look after the particular perſons, who in time of perſecution fled to Woods, Caves, and deſerts for preſervation, it will be hard to point out the firſt that ſo retired themſelves: but if we conſider their firſt being gathered into any Covent, then certainly thoſe of *Glaſtonbury* in *Somerſetſhire*, and *Bangor* in *Cheſhire*, will have the preheminence; in the later whereof, as *Beda* tiſtifieth, there were ſo great a number, that being divided into Seven parts, each having a ſeveral Ruler, every part was no leſs in number than 300, all which lived by the labour of their hands: Howbeit, theſe cannot be ſaid (for ought I know) to have lived under any other Rule than the *Eſſeans* in *Paleſtine*, of whom *Ploydore* ſpeaketh. And therefore

fore to come unto those times that the Order of *Benedictin Monks* was first transplanted into *England*, we are not to look higher than *Austin* the Monk; who, about the year of Christ 595. (as saith my Author) was sent into *England* by Pope *Gregory*; whereupon Episcopal Sees were established in sundry places and Monastries built for Monks observing the rule of St. *Benedict*; so that shortly after there were none in *England* but of that Order, which first began to be exercised in the Abbey of *Glastonbury*; whereas before that time they lived after the manner of the Egyptian Covents (saith he:) And which was so famous in ancient time, especially through *England*, that before the *Norman* Conquest there was scarce a Monastery of any other, as I have especially observed.

Of the Cistercian *Order, pag.* 145. *col.* 1.

For its Original, I shall deliver the substance of what an approved Author hath thereof. *In Burgundia est locus qui dicitur Molismus, &c.* 'In *Burgundy*, saith he, is there a place called '*Molisme*, where, in the time *Philip* King of '*France*, *Robert*, an Abbot, having built a Mo'nastery, and thither gathered a Covent of de'vout Monks, after a time searching diligently 'into the strict Rules of St. *Benet*, would have 'perswaded his disciples, that they ought to live 'by the labour of their hands, leaving Tithes 'and Oblations to the secular Clergy, abstain-

'ing

ing from any breeches either of Cloth or Leather: but they incling to the cuſtom obſerved in the Weſtern Monaſteries, which were inſtituted by St. *Maure*, the diſciple of St. *Benet*, and of St. *Columbanus*; and of latter time by St. *Odo* Abbot of *Cluni*, ſaid, they would not recede from the ſame. Whereupon the ſaid *Robert* departed from them, with one and twenty which were of his mind, ſeeking long for ſuch a place, where they might live and obſerve St. *Benets* Rule as ſtrictly as the Jews did the Law of *Moſes*. And at the length *Odo* D. of *Burgnndy*, favoring their devout purpoſes, beſtowed on them certain Lands in a place called *Ciſteaux*, in the Biſhoprick of *Chalons*, where the ſaid Abbot *Robert*, with the reſt, for ſome time inhabited; by example of whoſe ſtrict and holy life in that Wilderneſs, many began to do the like. But, in time, the Covent at *Moliſme* wanting a Paſtor to govern them, complained to Pope *Urban*, ſhewing unto him the inconveniences that they ſuſtained by reaſon thereof; who having a paternal affection to both places, commanded Abbot *Robert* to go back thither, ſubſtituting ſome one of thoſe Monks at *Ciſteaux* to ſupply his room as Abbot there: whereupon he conſtituted one *Alberic*; to whom afterwards one *Stephen* an Engliſhman of great piety ſucceeded.

This plantation at *Ciſteaux* was in the year

year 1098. as the ſame Author affirmeth, with whom agreeth an ancient Chronical of the Church of *Durham*; further manifeſting, that this Abbot *Robert* was an Engliſhman, his ſirname *Harding*, and a Monk of *Shirburne*; who in his younger years, forſaking his habit, went over into *France* for advancement of his knowledge in learning; and coming to the Monaſtery of *Moleſme*, before mentioned, was there ſhorne a Monk the ſecond time, and ſhortly after became Abbot. Which Monks increaſed ſo much by the great conflux of Men to *Ciſteaux*, that from thence almoſt 500 Abbies of that Order were ſprung within the compaſs of 55 years: ſo that in a general Chapter held there by the Abbots and Biſhops that were of that Rule, it was ordained, that from thenceforth there ſhould be no more erected of that Order: for their Monaſtries were built in Deſerts, and Woody places, by their own proper handywork; unto many whereof they gave ſpecial holy Names as *Domus-Dei*, *Clara-vallis*, *Curia-Dei*, and the like.

Having ſaid thus much of their original, I ſhall add a word or two of the ſtrictneſs in their Rule, and ſo proceed with my diſcourſe touching the further endowment of this Monaſtery.

Firſt of their *Habit*, they wear no Leather nor Linnen, nor indeed any fine Woollen Cloth; neither, except it be in a journey, do they put on any Breeches, and then, upon their return deliver

deliver them fair washt. Having two Coats with Cowles in Winter time, they are not to augment; but in Summer, if they please may lessen them: In which habit they are to sleep, and after *Mattins* not to return to their Beds.

For *Prayers* the hour of *Prime* they so conclude, that before the *Laudes* it may be Day-break, strictly observing their Rule, that not one jot or tittle of their service is omitted. Immediately after *Laudes*, they sing the *Prime*, and after *Prime* they go out performing their appointed hours in work; what is to be done in the day, they act by day-light: for none of them, except he be sick, is to be absent from his Diurnal hours, or the *Compline*. When the *Compline* is finished, the Steward of the House, and he that hath charge of the guests go forth, but with great care of silence serve them.

For *Diet*, the Abbot assumes no more liberty to himself than any of his Covent, every where being present with them, and taking care of his flock, except at meat, in regard his Table is always with the strangers and poor people: nevertheless whersoever he eats is he abstemious of talk, or any dainty fair: nor hath he or any of them ever above two dishes of meat; neither do they eat of fat or flesh, except in case of sickness: and from the Ides of *September* till *Easter*, they eat no more than once a day, except on Sundays, no not on any Festival.

Out of the precincts of their Cloyster they go

go not but to work: neither there or any where do they diſcourſe with any but the Abbot or Prior.

They unweariedly continue their Canonical hours, not piecing any ſervice to another, except the *Vigils* for the deceaſed. They obſerve the Office of St. *Ambroſe*, ſo far as they could have perfect knowledge thereof from *Millain*: and taking care of ſtrangers or ſick people, do do deviſe extraordinary afflictions for their own bodies, to the intent their own ſouls may be advantaged.

Which Rules were duly obſerved by the firſt Abbot and Covent; but afterwards ſomewhat was abated of that auſterity: but their *Habit* is ſtill white, and nothing different in the faſhion from the Monks of St. *Benedict's* Rule, except a girdle, which theſe wear about their middle.

The Black Friers, pag. 367. col. 2.

This Order was begun by St. *Dominick* a Spaniard in the time of Pope *Innocent* the III, who being at firſt a Canon, with a few that he choſe to be his companions, inſtituted a new Rule of ſtrict and holy living; and leſt they ſhould grow ſluggiſh in the ſervice of God by ſtaying at home, in imitation of our bleſſed Saviour, he appointed them to travel far and wide to preach the Goſpel, their *Habit* being a white Coat with a black Cloak over it; which Order *Honorius* the III. (who ſucceded Pope *Innocent*)

Innocent) confirmed; and *Gregory* the Ninth canonized him for a Saint. In *Anno* 1221. (20 *H.* 3.) they firſt came into *England.*

The White Friers, pag. 117. col. 1.

The firſt inſtitution of this Order, as divers Authors affirm was *Elias* the Prophet, at *Mount-Carmell* in *Syria*; where, living a retired life in the ſervice of God, he gave example unto many devout Anchorites to repair thither for ſolitude: but theſe being diſperſt over the whole mountain, in private Cells, were at length by *Almeric* Biſhop of *Antioch*, reduced into one Covent; at which time they elected out of themſelves a Superior, and firſt began the Fountain of a Monaſtery, where the Chappel of the bleſſed Virgin ſtood, *viz.* near the foundation of *Helias*. Howbeit, the obſervance of this life began not till the days of Pope *Alexander* the Third, about the year 1170. Nor till the time of *Innocent* the Third, near 40. years after, had they any direct Order, that *Albert* Biſhop of *Jeruſalem* preſcribed unto them (thus living in the wilderneſs) a form out of St. *Baſills* Rule, and a parti-colored Mantle of white and red, ſuch a one as *Helyas* the Prophet anciently uſed; which afterwards *Honorius* the Third altered; conceiving it not to be ſo proper; and inſtead of the party-color, appointed that it ſhould be all white, calling the Covent of theſe Friers *the family of the Bleſſed*

Bleſſed Virgin; in regard the white colour, being leaſt ſpotted, doth beſt accord with Virginity.

But the firſt mention that I find of their propagating in this Realm, is in *anno* 1250. 34 *H.* 3. at which time Sir *John de Veſcy* of *Alnwike* in *Northumberland* (a great Baron in thoſe days) returning from the *Holy-Land*, brought into *England* this Order of Friers, and built for them a Monaſtery at *Holme*, (in *Northumberland*) then a deſert place, and not unlike to *Mount-Carmel* before mentioned.

The Gray-Friers, p. 113. col. 1.

Firſt therefore, as to their original, we ſhall find, that St. *Francis* (a perſon famous for his ſtrict and holy life) was the Man from whom this Order ſprung; whoſe birth-place (being of a noble extraction) is ſaid to have been at *Aſſiſe* in *Umbria* (a Province of *Italy*.) And that, in the very time of his youth, betaking himſelf to divine ſtudies, no whit regarding the tranſitory pleaſures of this preſent world, he afterwards neglected his patrimony, which was not ſmall, wore a Coul or hair-ſhirt, went barefoot, and macerated himſelf with frequent watches and faſtings. As alſo to the intent that he might make choice of voluntary poverty, he reſolved to enjoy nothing as his own, no not ſo much as food for his body, otherwiſe than what he received in Alms from good people. And moreover, if he had any thing left, after a ſlender refreſhment, he ever beſtow'd it on the poor, reſerving nothing for the morrow. That, in the night time he always ſlept in his cloaths, lying down upon a Matt, having no pillow for his head but a ſtone: And thus, going barefoot with an Evangelick preparation, did embrace an Apoſtolick life, preaching upon Sundays and Feſtivals in Pariſh-churches; which did ſo much the more work upon the hearts of his Auditory, by how much he was a ſtranger to all carnal deſires. The Statutes of which Order, to this day obſerved, together with ſome other ſtrict Rules, he preſented to Pope *Innocent* the Third: Which together with the circumſtances of his

reception, and their confirmation, I ſhall for brevity paſs by.

To this reſolution I ſhall briefly add what a later Author hath of him; *viz.* that when he firſt betook himſelf to this regular life, he wore Shoos and a Leather Girdle; but revolving in his mind, that our bleſſed Saviour gave command to his Apoſtles, that they ſhould not have two coats, nor any purſe, he put on a ſingle coat of plain wool, girt himſelf with a cord, and went barefoot. And at the length, that he might live an Anchorite, betook himſelf to the *Apenine*-mountains, and in *Averne* (at the foot of them) continued in great ſolitude; where devoting himſelf wholly to divine contemplations, he branded his Body with the marks of our Lords Paſſion, and called thoſe *Minors* which he choſe, from the firſt, to be his companions in that Rule, as a manifeſt token of his humility; to the end that they, being mindful of that ſlender appellation, ſhould be free from all pride, which is oft times the companion of Sanctity.

His Rule being confirmed by *Honorius* the Third; and two years after; *viz.* *anno* 1229. *Gregory* the IX. Canonizing him for a Saint, no humane inſtitution increaſed ſo much as this, in a ſhort time, did: for they were ſoon ſpread over the whole Chriſtian world; *Terram repleverunt*, ſaith *Matt. Weſtm.* In Towns and Cities they dwelt by tens and ſevens in a Covent; and poſſeſſing nothing, but meerly living by the Goſpel, in food and raiment they manifeſted their voluntary poverty; and going barefoot, girt with a knotty cord, gave the greateſt example of humility imaginable.

Touching their firſt coming into *England*, I find it was in *Anno* 1224. 8 *H.* 3. *viz.* two years before the death of St. *Francis*.

The Auguſtin Friers, pag. 781. col. 1.

Touching the Original of this Order, there is no abſolute certainty, as *Ploydore* affirmeth. Some alleadge, that St. *Auguſtin* Biſhop of *Hippo*, retiring into the Wilderneſs, during the rage of the *Manichean* Hereticks, then

then instituted it, gathering together into one Covent, those that were dispersit in the Desert: Others, that, divers devout persons, desiring to imitate the piety and singular learning of St. *Augustin*, even whilst he lived, left all that they had, and betook themselves to the Wilderness, whereupon they were called *Heremites*. By which of these means it was, I shall not farther stand to enquire; but *Mendicants* they were, for certain; and for their Habit did wear in their Cloister a white garment close girt to them, and when they went out, a black over it, with a broad Leather Girdle, buckled, being shorn on the Head, as the *Dominicans* are. These first began to propagate in *England*, about the year 1250.

Of the Carthusian or Charter-house Monks,
pag. 131. col. 2.

The Author of them was one *Bruno*, born at *Colein* in *Germany*, a very learned Man, and Philosophy-professor in the University of *Paris*: Where being present at the Funeral of his friend that had been a man of good conversation; and observing that whilst they were celebrating the office for the dead, the Corps raised it self up on the Bier, and uttered at several distances these words, *Justo Dei judicio accusatus sum, Justo Dei judicio judicatus sum, Justo Dei judicio condemnatus sum: By the just judgment of God I am accurſed, By the just judgment of God I have received sentence, By the just judgment of God I am damn'd*; he became so astonisht, as that considering if such were the condition of one whose life had been free from any eminent vice, what should become of himself and many others that were in no better state; he thereupon, with six more of his company, who were moved at the same apprehension, resolved to seek some desert place, where they might end their days in an austere and mortified course of living, without any disturbance of worldly matters. which at length they found in the Diocess of *Grenoble*, at a place called *Carthuse*, in the mountainous parts of a vast Wilderness; and obtaining an assignation thereof from the Bishop, erected

a *Monaſtery*, inſtituting moſt ſevere and ſtrict Rules for himſelf and his Covent; *viz.* wearing hair ſhirts, never to feed on fleſh; on the Fridays to eat nothing but bread and water; to live apart in particular cells, and thither to have their diet ſingly brought them, except on certain Feſtival days when they dined together: Not to converſe with each other but at certain times: None to go out of the *Monaſtery* but the Superior and Procurator, and they only about the affairs of the Covent.

Their Habit a white looſe coat, with a coul of the ſame; but when they go out, a caſe of black ſtuff all over it, being ſhaved and ſhorn juſt as the *Benedictins* are. Into their particular Cells, which are low built, and do contain 3 or 4 ſeveral rooms on the ground-floor only, having behind each of them a little Garden environ'd with an high Wall, is their diet brought to them by Lay-brothers, and put in at a little door in the wall, near the entrance thereof; unto which there is a lock, whereof the key is kept by him that ſerves them. At the hours of publick prayers they meet in the Quire: But women are not permitted to come within the precincts of their *Monaſtery*, nor a man to ſpeak with any of them without ſpecial licenſe given by the Superior.

The Lay-brothers are not ſhaven, but their hair on the head is cut ſhort and round; their habit being the ſame with the *Monks*, ſaving the ſcapular, which reacheth but a little below the middle, and is girt cloſe to them.

Which Inſtitution by *Bruno* was in the year 1080. as *Polydore* affirmeth; but others ſay *in anno* 1084. However they obſerve the Rule of St. *Benedict* as to their diurnal and nocturnal offices; yet have not anciently in any one Covent exceeded the number of 13 perſons.

Into *England* they were firſt brought by King *H.* 2. *in anno* 1181. (28 *H.* 2.) who founded a *Monaſtery* for them at *Witham* in *Somerſetſhire*, whereof *Hugh* Biſhop of *Lincoln* was the firſt Fryer.

FINIS.